

J 58  
THE  
NOBLE-MANS PATTERN  
Of true and reall Thankfulnesse.

PRESENTED

In a SERMON Preached before the Right Honourable House of LORDS;

At their late solempne day of thanksgiving, *June 15.*

1643. For the discovery of a dangerous, desperate and bloody designe, tending to the utter subversion of the PARLIAMENT and of the famous City of LONDON.

By EDMUND CALAMY, B. D. Pastor  
of Aldermanbury in LONDON.

Published by Order of that House.

LUK. I. 74, 75.

*That We being delivered out of the hands of our enemies, might serve him without feare, in holinesse and righteousness before him all the dayes of our life.*



LONDON,

Printed by G. M. for Christopher Meredith at the Signe of the Crane in Pauls Church-yard, M. D C. XLIII.

(5), 59p.







TO THE  
RIGHT HONOURABLE  
*House of LORDS Assembled in*  
PARLIAMENT.

**I**F all Noble-men were as good and religious as they are presented to the World in the Epistles prefixed to the Books that are dedicated to them, we should not have so much cause to complaine of great mens Iniquities, or of poore mens flatteries. S. Augustine in his Booke of Retractions, Retracts it as a great fault, that when he dedicated a Booke to Mallius Theodorus, he praised him more then he deserved, though he confesserh that he was doctus vir & Christianus, a Learned and Christian man: It is none of the least miseries of great men, that they

## The Epistle Dedicatorie.

want faithfull friends to tell them their vices as well as their vertues. King Ahab had 400. flattering Prophets who were the cause of his ruine. Hence is that old Proverbe, that there are onely two things that never flatter great men, Death and Horses. For Death seizeth upon great as well as small. And a Horse will cast downe a great man as well as any other, if he rides not well. This Sermon speakes plaine language, and this is the only Reason (for ought I know) that it received such kind acceptance, for otherwise it wants that neatnesse of phrase, and eloquence of speech which such Noble Auditors are accustomed unto. I have often heard of Great men, that complained upon their Death beds, that none would tell them of their faults, but never of any that complained hee was told too much. Theodosius the great Emperour confesseth of S. Ambrose, notwithstanding his severe carriage towards him, Solum novi Ambrosium dignum Episcopi nomine; That he knew none worthy of a Bishoprick but Ambrose.

Theod.

It is a custome to send Sermons out unto publike view under the Patronage of some Noble-man or other. This Sermon hath this preheminance, That it comes forth under the Patronage, and by the commands not only of one Lord, but of a House of Lords. The Lord make it to obtaine that end for which it was preached! That you (my Lords) may make Joshua's choise  
your



## The Epistle Dedicatorie.

your choise. The subject matter of the Sermon is very common and ordinary. But herein I follow the example of Chrysostome, who when he was made Patriarch of Constantinople, the first Sermon that he preached before the Emperour Arcadius and the great Courtiers, was a Sermon of Repentance. This is the message that I have received (saith Chrysostome) from my Master Christ to deliver unto you. Repent for the Kingdome of God is at hand. *Hæc autem non dubitabo vobis assidue revocare in memoriam. Hæc neminem reverentes neque potentes aut divites timentes ad vos loquemur.* The Lord bestow this great grace of Repentance upon you, and enable you to serve God with all the ingredients mentioned in the following Sermon! Two things I would desire your Lordships alwayes to remember.

1. That the best way of thankfulness for mercies received, is to serve the God of those mercies, and to serve him with the mercies we receive from him.

2. That the best way for the House of Lords to prosper, is to indeavour earnestly and faithfully to reforme the Lords House, your own houses, and first your selves.

*Some things I have added which were not preached, which relate to all men in generall as well as great men,*  
which



## The Epistle Dedicatorie.

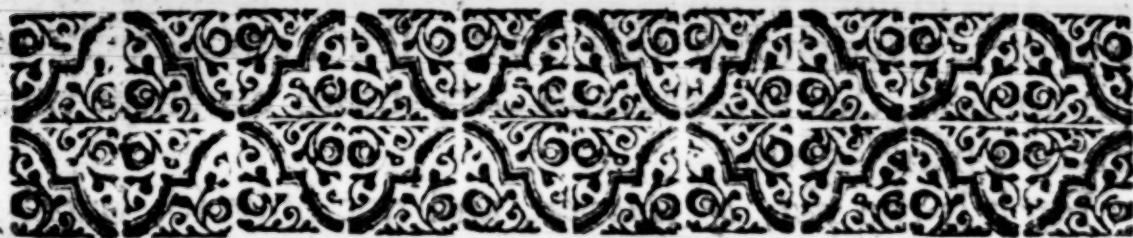
which I then omitted for brevity sake, but have here inserted I hope without offence, that so this Sermon which is printed for a generall good, might have some things in it tending to the good of all men as well as great men.

The Great God make the House of Lords as the House of the Lord wherein service may be done to God, and for Gods cause. So prayeth

Your Honours much obliged

Spirituall servant

Edmund Calamy.



A  
THANKS-GIVING  
SERMON PREACHED  
Before the Right Honourable  
the House of Lords.

Iosh. 24. 15.

*But as for me and my house we will serve the Lord.*



WE are here met this day to keepe a *day of Thanks-giving*, to keepe a Heaven upon Earth, to doe that for a day, which is the worke of Angels and arch-Angels to all eternity. We have had many dayes of *Hosannah's* and now we are to keepe one day of *Hallelujah's*. It hath pleased God of his great goodnesse to discover a *dangerous and desperate Plot*, tending to the utter subversion of the Parliament, of the famous City of *London*, of the Army, of the whole Kingdome, and which is above all to the utter ruine of the true reformed Protestant Religion. We are here assembled to give God the praise of this Deliverance. Now that this duty may be performed after a pious and  
Christi-



Christian manner to the praise of that God whom we come to praise, I have chosen this Text. For I am clearely of this opinion, that as there is no duty more excellent then this of Thanks-giving.

For it is the *duty of Heaven*, and not only so, but the *preferment of Heaven*. It is a duty that honoureth God, and it is the highest honour that God can put upon us, to give us leave to performe this duty. It is a duty that *Adam* should have performed; though he had never fallen. It is a duty that shall last for ever and ever. It is a comely duty. It is a pleasant duty. It is the highest expression of our love to God: It is the surest evidence of our election. (*For that man that loves the worke of Heaven upon earth, shall certainly goe to Heaven when he leaves the earth.* Now the worke of Heaven is to praise God.) It is the only rent penny which God requires for all the blessings hee bestowes upon us.

And yet notwithstanding all this, I conceive there is no one duty wherein God is more dishonoured, or his name more prophaned then in this duty. The world is full of *Thanking of God, blessed be God, praised be God.* But I beseech yetell me. Are we not formall in this duty? Doe we not content our selves with the bare Carkasse, and outside of praises? Doe we not take Gods name in vaine, while we are blessing his name? Doe we not content our selves with a *drop* of praises for a *sea* of mercies? Do we not praise him with our lips, while we dispraise him with our lives? Are we not like unto Actors upon a stage that now play one part, and by and by act a quite contrary part? While we are at Church we seeme to cry *Hallelujah*, and with the Jewes to sing *Hosannah*. But as soone as ever we come out of the Church, are there not many that will with the Jewes cry *Crucifige*, acting the quite contrary part, and curse, and sweare prophanely by that God whom they



bleſſed at Church ? The devill was the firſt that ever named Gods name in Scripture, and one of the firſt that ever confeſſed Chriſt to be the Sonne of God, and yet he was a devill for all that. It is a *devilliſh* thing to *praiſe God with our lips*, and *ſerve the devill with our lives*. Now therefore for the avoiding of this great ſin, and for the raiſing up of your hearts to praiſe God, not only with your *lips*, but with your *lives*, I have pitched upon theſe words, which I may very well call, *A rare plat-forme, and excellent pattern of true and reall thankfullneſſe*. For this is to thanke God as we ought to do for his goodneſſe, to become good our ſelves. Then wee praiſe God aright, when wee dedicate our lives to his praiſe, and become a people of his praiſe. *Ioſiah* did not only offer a thank-offering, *but he commanded Judah to ſerve the Lord God of Iſrael*. It is not enough to thanke God for a *mercy*, unleſſe we *ſerve* him with that *mercy*. It is not the ſinging of a *thouſand Pſalmes* will praiſe God ſo much for this *Deliverance* as the *mortifying of one luſt*. Let the drunkard praiſe God this day by ſacrificing up his drunkenneſſe as a Thank-offering. Let the ſwearer and the Adulterer forſake his ſwearing and his Adultery, as a testimony of his Thankfullneſſe. God hath bin reall in his mercies to us, let us be reall in our thanks to him. Let us with this famous and noble *Prince* in my Text enter into a ſolemne Covenant, and reſolution for the time to come, in ſence of Gods goodneſſe towards us for the time paſt, to become the true and faithfull ſervants of God, and though all the world ſhould ſerve ſinne and the Devill, *but as for you and your houſe, you will ſerve the Lord*.

2 Chron.  
33. 16.

In the words themſelves we have two parts.

First, *The ſubſtance of Joſhua's choice*; and that is, *To ſerve Iehovah*. *Joſhua* doth not only chooſe to be *ſaved by Iehovah*, but to *ſerve Iehovah*. There is no man ſo wic-

ked, but he would be glad to be saved by God, but you must know that that man shall never have Christ for his *Saviour*, that will not have Christ for his *Lord and Master*. He that will not follow the *example of Christs life*, shall never be saved by the *merit of his death*. If Christ be not thy *Jacobs staffe to guide thee to Heaven*, he will never become as a *Jacobs ladder* to carry thee up to Heaven.

2. We have six rare circumstances in *Ioshuahs* choice.

First, The person that made this choice, and that is *Ioshua* the chief Ruler of *Israel*.

2. The latitude and circumference of this choice, *I and my house*, not *himselfe* without his *Family*, nor his *Family* without himselfe. But himselfe and his *Family*. And first himselfe, and then his *Family*.

3. The firmnesse and stability of *Ioshuahs* choice, *Wee will serve the Lord*. Not only *we desire* to doe it. But we are *fully resolved* to do it.

4. The publicknesse of *Ioshuahs* resolution. *Ioshuah* doth not only choose in his heart to serve the Lord, but makes open protestation and profession of it, before all the *Lords and Commons* of *Israel*. For these words were spoken in a *Parliamentary Assembly*, when all the Tribes and Heads of the Tribes of *Israel* and Judges and Officers were present, as you may reade v. 1.

5. The speedinesse of *Ioshuahs* choice. *Ioshua* puts the *Israelites* to choose. *Choose you this day whom ye will serve*. But as for himselfe he was already resolved. *Ioshuah* had not his Religion to choose as many have, he did not demurre upon it, his choice was already made: *Choose you; but as for me and my house we will serve the Lord*.

6. The singularity of *Ioshuahs* choice. This [*But*] is put downe by way of opposition, *Choose you whither ye will serve the true God, or the gods of the Amorites*. But as for me I am resolved for my selfe and my *Family* to serve the Lord,



Lord, though all the Lords and Commons of Israel should renounce his service.

The time will not suffer me to speake distinctly of every one of these parts. I will therefore summe them up for brevity sake into this one doctrinall Conclusion.

*That it is the duty of all men, but especially of such as are* Doctr. *Joshuah's, such as are Rulers and Nobles, to ingage themselves and their Families to serve God resolutely, speedily and publike-ly, maugre all opposition to the contrary.*

This is a Doctrine that needs *Application* rather then *Explication*. A Doctrine that I have chosen, not to feed your heads with curious notions, but to feast your hearts with solid nourishment. For the Explicatory part, I will only propound 3 things.

First, I will shew what it is to serve God.

Secondly, I will shew the necessity that lies upon *all men* as well as *great men* to serve God, and to serve him with the golden circumstances of the Text.

Thirdly, I will shew the necessity that lyes upon *great men*, as well as others, and rather then others to obey this Text.

First, What it is to serve God.

For this you must know that the service of God is not a naturall action, wherein the doing of the worke is all that is required. As nothing is required of the fire, but to burn, because it is a naturall action. But it is an action of Religion, wherein the manner of doing is the chiefe halfe of the duty, and that which makes our serving of God to be a sweet perfume is not the *serving*, but the *right serving* of God. Now the right serving of God is to serve him according to his *owne Direction*, both for the *matter* and the *manner* of his service. It is a maxime in nature, Every master is to be served according as himselfe commands, and if the servant prescribe to his master, how he will serve



1 Chro. 28.  
12, 19.

Mat. 15 9.

Col. 2 23.

Col. 2 18.

Quest.

Answ. 1.

him, he becomes his *Masters Master*. In the civill Law a servant is said to be ἀπερσενος, such a one that sustaines no person, but is a dependant and adjunct to his Master, to accommodate his will to the will of his Master. It is a saying of *Socrates*, If there be a God he must be worshipped, and if he be worshipped, he must be worshipped according to his owne will, or else we doe not worship him at all. *Moses* built the Tabernacle according to the patterne in the Mount. And *David* when he built the Temple, received a patterne of it from the Spirit of God in writing. The nature of man is prone to worship God by Crucifixes and Images, and by wayes of our owne devising. But this is not to serve God, but to goe a *whoring after our owne inventions*, as the phrase is, *Psalms*. 106. 37. For indeed it is *spirituall whoredome*, and it is an exalting of our wisdom above Gods. It is *vaine-service*, and therefore cannot please God. It is *will-worship* and of no account *with God*. It is a service that is so farre from bringing us to Heaven, that it will *beguile us of Heaven*. This then is to serve God, to serve him according to his own way, both for matter and manner.

Now if you aske me; What is that way wherein God would have us to serve him. I answer briefly.

He that would serve God so as to please him must mingle 10. Ingredients in his service. And indeed this very act of *Ioshuah* in choosing such a master as *Iehovah*, and in choosing to stand under such a relation as a servant unto *Iehovah* doth necessarily imply.

First, That *Ioshuah* did not onely choose to serve God, but to serve him *undividedly*, to serve God and none but God. For in all Elections those whom we do not choose we refuse. And therefore *Ioshua's* choosing to serve the Lord doth imply, that he did refuse all other Lords and masters. This is plaine in the beginning of this verse. And if

if it seeme evill to you to serve the Lord, choose ye this day whom ye will serve, whether the gods, &c. As if he should have said. Ye cannot serve the God of the *Israelites*, and the god of the *Amorites* together. Ye cannot serve God and Idols. *No man saith Christ can serve two Masters, &c.*

2. *Ioshua* did not only choose to serve God undividedly, but also *Everlastingly*. This appeares because he chose an *everlasting Master*. And for this purpose he tells the *Israelites*, verses 19.20. *You cannot serve the Lord for he is a holy God and a jealous God, &c. If ye forsake him he will consume you, &c.* As if he should have said, If you intend to serve God, you must never reuolt, but keep your selves constant for ever to his service, for else he will turne and doe you hurt and consume you after he hath done you good.

3. *Ioshua* did not only choose to serve God undividedly and *Everlastingly*, but also *Faithfully and sincerely*. And this appeares, because he chose such a Master, that is the *heart maker* and the *heart searcher*. This is the difference betweene the *serving of God*, and the *serving of man*; Man can but see the outside, and punish the outside, and judgeth of the inside by the outside. But God is a Spirit, and will be worshipped in spirit and in truth, and judgeth of the outside by the inside. And therefore *Ioshua* tells the children of *Israel*, vers. 14. *Now therefore feare the Lord, and serve him in sincerity and in truth.* As if he should have said, If you intend to serve him, you must serve him in uprightnesse, or else ye doe not serve him at all. For God requires good *aines* as well as good actions, and he abhorres that service though never so good, if the aime of him that serves him be not good. If a Wife should dresse her selfe in fine apparell to please an Adulterer, this aime of hers makes her action most abominable; Even so all those that serve God, though never so exactly in outward shew if their aime be to please men, or to get their own ends, the

2.

3.

Ier. 17. 10.



Mat. 24.  
51.

Lord abhorres them and their services. God abhorres an hypocrite more then a *Sodomite*, and therefore Hell is provided on purpose for hypocrites.

4.

4. *Ioshua* chose to serve God *Zealously*; And this appeares, because he chose to serve the *living God*, he did not choose to serve Idols, but *to turne from dead Idols to serve the living God*. Now the living God expects not only living but *lively* service, 1 *Pet.* 2. 5. A man may be a living man and yet not lively, but God expects *lively service*, and such as are active and lively in his service, such as are *fervent in spirit as serving the Lord*, *Rom.* 12. 11. As if he should say; You are not fit to serve the Lord, unlesse you be fervent in spirit, *boiling hot in spirit*, as the word signifies.

5.

5. *Ioshua* chose to serve God *Reverently and respectfully*. And this appeares, because he calls himselfe a *servant of God*, not a *sonne*, not a *friend*. Now you know it is a necessary ingredient in a servant to keep his distance, and to carry himselfe respectfull of his Master, to serve him with reverence and godly feare, *Heb.* 12. 28.

6.

6. *Ioshua* chose to serve God *Chearfully and freely*; For this is another property of a good servant, *Psalm.* 100. 1. *Serve the Lord with gladnesse*, *Deut.* 28. 47, 48. We must make it our meate and drinke, our Heaven upon Earth to serve God.

7.

Act 16 7.

Deut. 19. 1

Seventhly, To serve him *diligently and laboriously*: This is another property of a good servant; It is said of the 12. Tribes, *That they served God instantly day and night*. The word in the Greeke is, They served God with an outstretched neck.

8.

Eighthly, To serve God *Universally in all things, At all times, and in all places, and with all our faculties*. First, *In all things*, though never so *irrationall* to flesh and blood, though never so *dangerous*, though never so *costly*. Such



a servant was *David* that fulfilled all the wills of God.  
 2. As in all things, so *at all times*; In time of prosperity as well as adversitie, and in time of adversitie as well as prosperity. For the God whom we serve is *the same in all times*, he alters not, no more must his servants. 3. In all places, in private as well as publike; For God is a Master that filles all places. If thou canst find out a place where God doth not see thee, there it shall be lawfull for thee to serve the Devill. 4. *With all the faculties* of thy soule and body. This note of universality though it be a plaine one, yet is of marvellous consequence, and it is both διασπλιξόν and διακερσιξόν. It is the best *divisive difference* to divide a Sheepe from a Goate, And *constitutive*, to constitute a faithfull servant of God, who is one that *in all things, at all times, and in all places, with all his faculties* gives up himselfe to Gods service. That can say as that Dutch Minister *Baldazzar* did to *Oecolampadius*, *Veniat verbum Domini & submittemus ei sexcenta si nobis essent colla*. Let God speake, and though we had six hundred necks, yet we will make them all stoope to the obedience of him.

Αθ. 13.  
 22.  
 πάλαι θε.  
 ἀήματα.

*Ioshua* chose to serve God *Absolutely and Inconditionally*. For God is a Master that cannot erre in his commands, and therefore he must be obeyed without examining of what he commands, with blind obedience. *Sufficit pro universis rationibus Deus vult*. This is reason sufficient, the unerring God will have it so. This is the best sighted obedience. Man may erre in his commands, and therefore is to be served with limitations and examinations. *They doe befoole themselves* (saith *Lactantius*) *that follow the judgement of their leaders without judgement, which is the propertie of Sheepe rather then of reasonable men*. It is a good saying of Sir THOMAS MORE, *I will not pin my salvation upon any mans sleeve, because I know not whither he will carry it*. But

9.

C

God

God must be obeyed without an If: with absolute, incondi-  
tionall, unexamined subjection, this is to serve God as God.

10. *Ioshua* chose to serve God transcendently and Angeli-  
cally. To doe his will on earth as it is done in Heaven. For he  
is *Iehovah* that gives being to all, the great God of the whol  
earth, and therefore is to be served with super superlative  
super transcendent service, καθ' ὑπερβολὴν εἰς ὑπερβολὴν.

These are the 10. Ingredients of *Ioshuas* choice, these are as  
a *ten stringed Instrument* to make our services melodious  
harmony in Gods eares. Let us strive to remember them,  
because they are the foundation to the building that fol-  
lowes. We live in an age wherein every man will pro-  
fesse that he serves God. But I beseech you remember  
that unlesse you adde these 10. *Ingredients*, ye doe not  
serve him, but grieve him. Ye dee not serve him, but doe  
him *disservice*, unlesse ye serve him undividedly, everla-  
stingly, sincerely, zealously, &c.

Before I leave this point I must adde one thing, That  
there are 2. properties of a servant that must not be in  
Gods servant. First, a servant serves his Master with a fla-  
vish feare, but we must serve God with a godly feare,  
*Heb. 12. 28*. Secondly, a servant loves his Master with a  
mercenary love, he serves his Master as a hireling for his  
wages. But Gods servant must serve God with a filiall  
love. He that serves God only for Heaven, *sells his ser-*  
*vice to God*, as *Parisiensis* saith, *Et est inter illum & Deum ne-*  
*gotiatio quadam*. Not but that a true servant of God may  
have an eye to the recompence of reward, as *Moses* had; but  
he must have but one eye upon the reward, not both, and  
the left eye too; For our chiefe and last aime must be at  
Gods glory. And the reason is, because Gods servants  
are also his *sonnes* and heires, and therefore as we must  
serve him with the subjection of servants, so we must  
serve him with the affection of *sonnes*. Let us remember  
that



that we are his servants, that we may serve him with reverence, diligence and exact subjection, but remember also that we are his sonnes to serve him with filial feare, love, hope and faith. And this is the right serving of God, to serve him with a servant-like subjection, and with a sonne-like affection.

The second thing propounded in the Explication, is to shew the necessity that lies upon all men as well as great men to serve God, and to serve him with all these Ingredients. For though *Ioshua* did freely choose to serve the Lord, yet it was not free for *Ioshua* to choose whether he would serve God or no. For we are all bound to doe God homage and service. This is *primum* and *totum officium hominis*, This is the chiefe and the whole of man, Eccles. 12. last. We are all bound to this service by a 6. fold bond.

The second part of the Explication.

First, by the *bond of Creation*. It is a fundamentall error to think that we are borne chiefly and ultimately to seeke our own happinesse. God made man to serve him, and to seeke his owne happinesse in Gods happinesse, and his owne glory in Gods glory. It is God that hath made us, and not we our selves, we are his *workmanship*, and therefore it is our duty to improve all our parts and gifts to the service of that God from whom we have received all. As all Rivers returne to the Ocean from which they first came. And as *Aulus Fulvius* said to his sonne when he found him in the conspiracie of *Catiline*, *Non ego te Catilina genui sed patria*. So doth God say to every man, I did not give thee a soule and body to serve sinne withall, but to serve me withall. *Quot membra tot ora*, so many members of our bodies, so many faculties of our soules; so many mouthes to call upon us to serve God withall.

I.

Secondly, It is our duty to serve God, not only for our own creation, but for the creation of the whole world. For God made all the world to serve man, and man to serve him

2.

him with all the world, and for all the world. He made the Sunne, the Moone, the Fire and the Water, &c. to be serviceable to man, and therefore man must serve God, because he hath given all these to his use, and he must serve God with all these, improving them all to his service. *Quot creatura, tot ora*, so many creatures as there are in the world, so many mouthes to call upon us to serve God, and to serve him with all the Ingredients before named.

3.

Luk. 1.

74. 75.

Thirdly, We are bound by the *bond of Redemption*. For we are therefore delivered out of the hands of our enemies by Iesus Christ, that we should serve him in holinesse and righteousness all the dayes of our life. *Quot inimici, tot ora*. So many enemies as we are freed from by the death of Christ, so many mouthes to call upon us to serve Iesus Christ. And in this sence the very Devill himselfe, and Hell it selfe (as we are redeemed from them) doe call upon us to serve God, and to serve him faithfully, &c.

4.

1 Cor. 9. 7.

Fourthly, We are bound by the *bond of Sanctification*. For this is the end of our sanctification, That we might have grace to serve him so as to please him, *Heb. 12. 28*. *Quot gratia, tot ora*, so many graces as God hath planted in thee, so many mouthes to call upon thee to serve God. For *who goes to warfare at his owne charge?* saith the Apostle, *Who planteth a Vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not of the milk of the flock?* If God hath planted the graces of his Spirit in thy soule, he lookes to reape the fruit of his own plantation and husbandry by thy holy serving of God.

5.

Fifthly, We are bound by the *bond of Gratitude*. *Quot beneficia, tot ora*, so many mercies as we have received from God, so many mouthes to call upon us to serve God. For every mercy is as a *needle*, saith *S. Austin*, to sow God and Man together. Man and God are seperated by disobedience, but mercy is as a needle to sow God and Man together



gether againe by obedience. And therefore God makes the deliverance out of *Egypt* to be a forcible motive to the keeping of the ten Commandements. *I am the God that brought thee out of the Land of Egypt, Therefore thou shalt have none other gods but me, Therefore thou shalt keepe holy the Sabbath day, &c.* So must the deliverance wee celebrate this day. It must be as a *golden Cord* to tye us to serve God more devoutly, more resolvedly then ever. Every Deliverance binds the delivered according to the quantity and quality of the Deliverance. God hath given us Deliverances of all sorts, and of all sizes for to oblige us to his service. Wee have had temporall and spirituall Deliverances, old and new Deliverances. These two last yeares have been *made up all of Deliverances*. And to sinne willingly against God after such Deliverances as these, is a sinne that takes away all excuse, *Ezra. 9. 10. What shall we say after this, for we have sinned against thee, q. d.* We have nothing to say. And it is a sinne that will bring universall and utter destruction, according to that Text, *Ezra. 9. 13, 14. Seeing thou O God hast given us such a Deliverance as this, should we againe breake thy Commandements, wouldest thou not be angry with us, till thou haddest consumed us, so that there should be noreminant nor escaping.* He that doth not serve God the better for this Deliverance, it is pitty he was delivered.

6. We are bound by the *bond of Covenant*. *Quot promissiones, tot ora.* So many Vowes and Covenants we have made with God, so many mouthes to call upon us to serve him. When we were baptized we entered into a solemne Covenant to renounce the Devill and all his workes, and to be Christs faithfull Souldiers unto our lives end. And every time we receive the Sacrament of the body and bloud of Christ, we renew our vowes and covenants. And it is

6.

Phil. 2. 7.

Rom. 1. 31

The third  
part of the  
Explicatio  
Why great  
men are  
bound to  
serve God  
as well as  
others.

I.

not a weeke since *Ye entred into into a sacred and solemne Promise to amend your lives.* The Vow of God is upon you. And therefore I may say as Christ doth, *Give unto God the things which are Gods.* If service be not due doe not give it him, but if it be due it is injustice to deny it him. We are all *servi nati, servi empti, jurati, federati, consecrati, conducti.* We are all the *borne servants of God*, and better we had never been borne, if we doe not serve him. We are all the *bought Servants of God*, Christ hath bought us with a dear price, even with his owne precious blood, he became not only a *man*, but a *servant*, to buy us to be his servants. We are the purchase of Jesus Christ, and it is a high act of *Robberie* to deprive him of his purchase. We are the *sworne Servants* of God, and we are forsworne if we doe not serve him, and serve him aright as we ought to doe. We have taken a *Covenant* to serve him better, and we are *Covenant-breakers*, if we doe not serve him, which is one of the black-marks of a Reprobate. We are *consecrated to the service of God*, and dedicated to him by our baptisme, and therefore it is a sin of *sacriledge* not to serve him. We are all the *hired servants of God*. All the blessings and mercies we receive daily from God are nothing else, but Gods *presse-mony* to hire us to serve him, and it is a shame to receive such great wages and to doe no service for it. And thus you see what a great necessity lies upon all men, as well as great men to serve God.

The third thing propounded for Explication is, *To shew the necessitie that lies upon great men in particular to serve God*, and to serve him with all those Ingredients, and with all the circumstances of *Ioshuah's* choice. Great men are bound to serve God as well as others, and to serve God rather then others. First as well as others.

First, Because they are Gods creatures as well as others. Bound by the six-fold bond before named, as well as others



thers, they are *servi nati, servi empti, &c.* and therefore *unjust, perjured and sacrilegious*, if they withdraw themselves from his service.

Secondly, They must *die as well as others*, and death makes all equall. *Diogenes* could find no difference in the grave, betweene the *bones* of King *Philip* and other men, as he told *Alexander* the great.

Thirdly, *They must appeare and stand before God at the day of Iudgement, to give an account as well as others*, Revel. 20.12. *I saw the dead great and small standing before God.*

Fourthly, *There is no man great in comparison of God.* Though a man may be said to be great in comparison of his neighbour; yet in comparison of God all the world is but *as the drop of a bucket*. And if all *Asia, Africa, Europe* and *America* be but as the drop of a Bucket in comparison of God, what a little drop of this drop is one great man. There is a greater nearenesse betweene a King and a toade then between a King and God. For Toades are Gods creatures, and so are Kings, and both finite; but there is an infinite distance between the great God, and the greatest King.

Isa 40. 15.

Cbrys.

As great men are to serve God, as well as others. So also rather than others. And that because,

First, *They have more reason than others.* God hath advanced them above others in dignity, honour and wealth, and therefore he expects they should bring more honour to him than others. A King looks to be acknowledged by all, but especially by those who are his Creatures. And therefore *Cesar* cried out to *Brutus, & tu fili?* What thou my sonne? So those whom God hath exalted and made as it were gods upon Earth, he looks that these gods should not serve the Devill, which would be a paradox beyond expresson. The higher the Elements are the purer they are.

Reasons why great men are to serve God rather than others.

are. Aire is purer then water, and fire then aire. The higher you are in office and wealth, the holier and purer you ought to be. We doe not expect as much light from a candle as from the Sunne. If God have made thee one of the great lights of the world; he lookes thou shouldest shine and out-shine others in holinesse and righteousness. It is a wicked opinion that is spread abroad in the world, that the greater any man is, the lesse service he need doe unto God. Hence it is that if we observe any little sparke of piety in great persons, we are ready to behold it as a blazing Commet, and to cry it up in the superlative degree. But the truth is, the golden Rule of Christ teacheth us otherwise, *To whom much is given, (saith Christ, Luk. 12.47.) much is required.* And you your selves require most service of those servants to whom you give most wages. God did not require *ten talents* of him to whom he gave but *five*, but he required *ten* of him to whom he gave *ten*. All creatures the nearer to God the more perfect they are, the Angels more excellent then men, and the essence of men more excellent then beasts, and beasts then plants, &c. So the nearer any man is to God in power and greatnesse, the better, purer and holier he ought to be. In somuch that it is reckoned as a great aggravation, That the *hands of the Princes and Rulers were the chiefe in a trespasse*, Ezra 9.2. Their being Rulers did not excuse, but increase their fault. And Jeremy tels us, Jer. 5.5. *That he would goe to the great men, to see if the way of the Lord*, as expecting more goodnesse from them then others. Of which when he failed, he threatens greater judgements against them then others.

2.

Secondly, As great men have greater reason then others. So they have *greater abilities and opportunities to serve God then others.* Now every ability and opportunity is a talent with which we are betruſted, and for which we must be

Ecc. 7.11. accountable. The Wise-man tells us, Ecclesiast. 7.11. That



That *wisdome is good with an Inheritance*. Wisdome is good without an inheritance. But it cannot doe so much good when it is seated in a poore man, as when it is joyned with an inheritance. When divine wisdome and honours meet together, they are like apples of Gold in pictures of silver. Riches and greatnesse have made many good men bad, but never any bad man good, and yet they put a price in a good mans hand to doe much good. As a good *musicall Instrument* doth not make a *skillfull Musitian*, but a *skilfull Musitian* can play better upon a good instrument then upon a bad one. If the man be gracious and religious that is great and rich, he will make sweeter harmony and melody in Gods eares, then if he were poore and in a low estate. It is not to be expressed what attractive power there is in the good examples of great men to make others good. Great men are like unto looking-glasses, according to which all the Country dresse themselves, and if they be good looking-glasses they doe a world of good. When *Crispus the chiefe Ruler of the Synagogue beleevd*, many of the Corinthians *hearing of it, beleevd also*, Act. 18.8. When *Shechem and Hamor* were circumcised, they quickly perswaded their people to be circumcised also. *Ioshuah's* example in my Text made all *Israel* enter into Covenant to serve God. And if the great-men and the rich-men of the Kingdome would appeare in more number, and more couragiously and resolutely in the great cause of the warre now undertaken by the Parliament, how quickly would the whole Land arise as one man to take part with them. What mighty loadstones were *Nehemiah, Ezra and Zerubbabell* to draw thousands of people to goe with them from *Babylon to Ierusalem* to rebuild the Temple. So much for the Explicatory part.

Now for the Use and the Application. And here I will apply my selfe. First, To all men in generall, not

Use of Re-  
presenting.

excluding great-men. And secondly, To great-men in particular, and yet not excluding other men.

First to all  
men not  
excluding  
great men.

First, To all in generall.

This Text speakes a word of Reproofe to all those that make a quite contrary choise to *Ioshuah's* choice, that choose to serve other *Masters* and not the *Lord*. And of these there are 4 sorts.

1 Cor. 7.  
23.

Thus Am-  
brose.

Thus  
Chrysos-  
tome.

Ioh. 18. 19

1. Such as choose to *serve men and not the Lord*. The Apostle saith, 1 Cor. 7. 23. *Ye are bought with a price, bee not ye the servants of men*; which words doe not forbid the civill relation and subjection of a servant to his Master, but they reprove two sorts of men. 1. Such as subject their Consciences to the superstitious inventions of men in Gods worship, that build their Religion upon mans bare authority. Such servants are all the Papists that build their Religion upon the Popes infallibility: these are servants of men. 2. Such as are servants to the lusts of wicked men, that serve men when they runne in a crosse line to Gods will. Such were the Subjects of *Nebuchadnezzar*, that at the command of the King worshipped the golden Image, and served the King and not the Lord. Such was *Pilate* that for feare of displeasing *Cesar*, delivered up Christ to be crucified, though he knew him to be innocent. And would to God we had not many amongst us that sell their Consciences, their Religion, and their Salvation to be panders to the lustfull, covetous and ambitious desires of great men! Such were the Nobles of *Cambyses*. *Cambyses* had a lust to marry his owne sister, he sends for all his councill and asketh, If they had any Law in *Persia* to allow him to marry his sister? They answered, That there was no such Law. But yet there was another Law, *That the Kings of Persia might doe what they list*. These Nobles were slaves to the lust of *Cambyses*. And if we had such Nobles and Gentlemen amongst us, these unhappy



warrs would quickly be at an end. *Alexander* had two friends \* *Hephestion* and *Craterus*. One loved him as a man, the other as a King. He that loved him as a man, laboured to satisfie the Kings lusts, and to please him as a man in all his desires, whether lawfull or unlawfull. He that loved him as a King, desired to please him in such things which were just, and which tended to the Kings honour and the peoples safety. Now I demand which of these two were *Alexanders* best friend? Our Sovereigne King hath two such kind of friends. Two such kind of friends had *Rehoboam*, and by hearkning to his Young-men and refusing the counsell of his old and grave Councillours, he ruined himself and his posterity, which God forbid our King should do.

\* φιλαλ-  
ξας  
φιλοβασι-  
λεως.

Secondly, I am to reprove such as chose to serve the times and not the Lord, that change their Religion with the times; That will be superstitious, if the times be superstitious, and devout or Atheisticall, according to the times, whose Religion is like a peece of waxe to be moulded into any frame, according as the times alter and change. Such were the *Samaritans*, that when the Jewes were in prosperity would professe themselves to be of the Jewish Religion, but when the Jewes were in adversity, they would disclaime them and their Religion. Many such *Samaritans* amongst us, that in King *Edward* the sixt's dayes turned Protestants, in Queene *Mari* turned Papists, and in Queen *Elizabeths* dayes turned Protestants againe. There are thousands in this age that are *Time-servers* and not *God-servers*. Many such Ministers, and many such Magistrates, many such people; I have much thought of two wicked speeches, too too much practised in these our dayes. The one is of a deepe Polititian. That it was good to follow the truth, but not too neare at the heeles, least it dash out our braines. There are many such that would be glad to seeme to be re-

ligious, and to owne the cause of Religion, which is now asserted by the Parliament, but they are afraid to owne it too publicly or too zealously, for feare it should hinder their preferment, and dash out the braines of their promotions. Another speech is that of the King of Navarre to Beza, *That he would launch no farther into the Sea of Religion, then he might be sure to retorne safe into the Haven.* This is the true picture of a *Time-server*, to dive no farther into the deepes of Religion, to appeare no farther in this great cause of Religion, then he can be sure to save his estate, and to save his carcasse. I read of the men of Issacar, *That they were wise to understand the times, to know what Israel ought to do.* It is wisdom to *observe times*, so as to know our duty. But it is damnable wickednesse to *serve the times* and not the Lord, to ring changes as the times change.

1 Chron.  
12.3.

3. To reprove such that choose to *serve themselves and not the Lord*. That set up themselves as God, and doe whatsoever is good in their own eyes, and make their *wills their Scripture*. This is *αὐτοδουλεία* and *αὐτολαλγεία*. This is selfe worship, and selfe Idolatry, which is the greatest Idolatry of all. It is the greatest curse under Heaven for God to give a man over to himselfe to live as he list, *Psalms. 81. 11, 12. Rom. 1. 26.* I have read of one given over to the Devill for his good, but never of any given over to himselfe but for his damnation. And therefore *Austin* prayeth, *Lord deliver me from my selfe!* Let it be our prayer, *Lord give me not over to my selfe!*

1 Cor. 5. 5

*Libera me  
Domine a  
me metipso.*

4.

Fourthly, I am to reprove such that choose to *serve sinne and not the Lord*. It is one thing to be a *sinner*, another thing to be a *servant* of sinne. A servant of sinne, is one that gives himselfe over to the service of sinne, that is bound apprentice to sinne. Observe the difference betweene *Paul* and *Ahab*. *Paul* was sold under sinne, but it was against his will

Rom. 7.  
21.



will. But *Ahab* sold himselfe willingly to worke wickednesse. Many such *Ahabs* that serve sinne as the *Centurion* servants served him, *If sinne bid goe they goe*. Such a slave was *Herod* to his *Herodias*, *Felix* to his *Drusilla*. Such servants are swearers and drunkards, that are at the service of their Oathes and Cups. There are many men that are slaves to the Mammon of iniquity. That doe not only *posse* money, but are *possessed of money*, that are had of money, that with *Iudas* will sell *Jesus Christ* himselfe for 30. pennes of silver. There are many that are slaves to their preferments, that say with *Agrippina* concerning *Nero*, *Peream ego modo ille imperet*. That sell their part in Heaven to get a little honour here upon earth. And to speake my mind plainly, there are two finnes which are as two mighty Loadstones to draw hundreds from the Parliaments side. *Covetousnesse* and *Ambition*. Could the Parliament feed these finnes as well as they are fed at *Oxford*, our miserable distractions would quickly be at an end. What made *Baalam* goe to *Balak*? At first he said, *If Balak would give me his house full of gold and silver I cannot goe beyond the word of the Lord*; but yet afterwards being *mad after the wages of iniquity*, he went and did much hurt to Gods people, but it was to his own ruine at last, and this will be the end of all those that are the servants of sinne. The Apostle speakes excellently, *For when ye were servants of sinne, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death*. In which words the Apostle teacheth us, that the service of sinne is both *shamefull and damnable*. First, it is *shamefull*. For to serve sinne, is to serve the Devill, *Ioh. 8. 44*. Oh that the world would beleieve this, that when they serve pride, and covetousnesse, and ambition, &c. they serve the Devill, And therefore *Cyprian* brings in the Devill upbraiding Christ, *Ostende mihi tot servos qui tibi, &c.*

Numb.  
22. 18.

2 Pet. 2.  
15.

Rom. 6.  
20, 21.

*Shew me if thou canst so many servants that have served them so diligently and so willingly as I can shew that have served me.* If the Devill should appeare in humane shape, you would think it horrible Idolatry to adore him, and yet when you obey sinne, you doe this and worser then this, for sinne is worser then the Devill; The Devill is Gods creature, but sinne hath nothing of God in it. Sinne is the *Devils excrement*, as *Barnard* saith; And it must needs be a loathsome service to be servant to so vile a thing. Secondly, It is a cursed and damnable service, *for the wages of sinne is death.*

*Object.* How comes it then to passe that sinne hath so many servants?

*Answ.* Because sinne deales with sinners, as the *Philistims* did with *Sampson*. First, it puts out our eyes, that we should not see the vilenesse and cursednesse of sinne, and then it puts us in the mill to grind as sinnes slave. And therefore Christ sent *Paul* to the Gentiles, *to open their eyes, &c.* *Acts* 26.18. This was his first worke. The Lord open our eyes to see the shamefulnesse and damnablenesse of sinnes service.

*Use 2.*  
Of reprehension,  
directed  
to all  
sorts.

2. To reprove those that make *Ioshuas* choise but not with *Ioshuas* ingredients, That choose to serve God, but do not serve him *undividedly, everlastingly, sincerely, zealously, reverently, &c.* We live in an age wherein God had never more servants, and yet never lesse service; as one saith, There are many *Divines*, but few that live *like Divines*. So God hath many servants, but few that doe him service.

There are some that *divide* betweene the service of God and the service of sinne, like the false Mother that would have the child divided. As *Cambden* reports of *Redwald* King of the *East-saxons*, the first Prince of this Nation that was baptized, yet in the same Church he had one Altar for Christian Religion, another Altar for Heathenish religion:



ligion: So there are many such false-worshippers of God, that divide the rooms of their soules betweene God and the Devill, that sweare *by God, and by Malcham*, Zeph. 1. 5. that sometimes pray, and sometimes curse, that sometimes goe to Gods house, sometimes to a Play-house; that are of a Mungrill-religion, halting betweene God and *Baal*, Heteroclitcs in Religion, but God cannot endure this division. This is to set *thy threshold by Gods threshold*, Ezek. 43. 8. This is to set the *Arke and Dagon* together, which God will never endure, *God cares not for one halfe of thy heart, if sinne and the Devill hath the other halfe.*

There are others that serve God, but their service is but *as a morning cloud, and as an early dew it quickly vanisheth*, of whom I may say justly that which Nabal did unjustly of David, *There are many servants now a dayes that breake away every man from his Master.* Many now a dayes, and more in our dayes then in former dayes. We live in an Apostatizing age, wherein there are many *falling Starres*, but few *fixed Starres*; Many that were once *whiter then milke, as Rubies, and polished Saphires* in regard of their glorious profession, but now they are *blacker then a coale*, they are *withered and become like a stick*; That were yesterday Gods people, but to day are turned *enemies*. To these I say as *S. Peter* doth, *Better they had never known the way of righteousness*, &c. 2 Pet. 2. 20. This relapse makes thy condition the worse, as relapses in all kinds are most dangerous. And it is also a signe thou esteemest the service of sinne better then the service of God. For he that first served sinne, and then turned to the service of God, and afterwards falls againe to the service of sinne, proclaimes to all the world that he esteemes the service of sinne, better then the service of God, which is an affront to God of an high nature.

There are others serve God, but it is *all in hypocrisie*. We live in a complementall age, our mouthes are full of

Hof. 6. 4.

1 Sam. 25.  
10.

Lam. 4. 8.

Mica. 2. 8.

Oxford  
supported  
King (who  
ind all  
his Arbi-  
trary Act  
during  
the civil  
Wars, &  
was a  
most  
Mischi-  
vous  
place

service. It is an ordinary phrase, *Your humble servant*, *My humble service*, and yet it may be we intend no service at all, but hate them in our hearts. Even so we deale with God. Many like the Souldiers that bowed to Christ and mocked him; That give their outsides to God, and their insides to all uncleannesse; That as *Luther* saith of *Cain*, give *opus personæ Deo*, but not *personam*, their cap and knee to God, but themselves to sinne and iniquity. And indeed this is the capitall and crying sinne of this age; Religion is that which is pretended on all hands: *The defence of the Protestant Religion*, this newes we heare daily from *Oxford*. And for this purpose there is an *Army of Papists* raised to defend the *Protestant Religion*. And in this horrid Conspiracy (for the discovery of which we are here met to blesse God,) there was a Declaration framed, to assure the people, that the chiefe cause of their insurrection was to maintaine the *Protestant Religion*. Just as the Gun-powder Traitors, that would have blowne up the Parliament for the good of the *Catholick Religion*, *Tantum Religio poterat suadere malorum*; the Lord lay not this great sinne of hypocrisie to the charge of this Nation. For my part I am confident that the Popish Army, and the plundering Army, will fight no otherwise for the *Protestant Religion*, then a Theefe doth for a true mans Purse, which is not to preserve it, but to take it away.

There are a fourth sort that serve God, but it is so coldly, as if God were a dead Idoll: Where shall we find a man fervent in spirit as serving the Lord? Where is our ancient zeale? Oh the cold Prayers, frozen Sacraments, &c. It is possible to find a living Christian, but where shall we find a Christian lively and active in Gods service? Remember God will spue out of his mouth a lukewarme *Laodicean*, which is a remarkeable place: For that which we spue out, we doe it with delight; we choose some dirty



corner to ease our stomachs in, and we never reassume what we once spue out: And all this to signifie; That God will for ever cast off with delight, and with shame and confusion, a cold, dead, lukewarme Christian, especially in these active times.

Others serve God, but it is with *such horrible irreverence and negligence, such sleepinesse, such lazinesse*, as that we would account it a great indignity to be so served by any of our own servants. I read that *Cæsar* spake to one that was afraid to give him too much respect, *Hic homo timet timere Cæsarem*, This man is afraid to be afraid of *Cæsar*. So there are many that are afraid to be too reverent in Gods service: And indeed a man may be too reverent with superstitious reverence, which is irreverence in Gods esteeme. But to be Reverend with Scripture Reverence, both inward and outward, this is so necessary, as that God will not accept of our service without it. Heb. 12. 28.

*Augustus* spake to one that entertained him with homely entertainment, *Who made you and I so familiar?* We must so serve God as to remember our distance; *Cursed is he that doth the worke of the Lord negligently.*

There are others that serve God, and enter into Covenant to serve him, as you have lately done; but it is with so many *limitations, qualifications, reservations and distinctions*, that God cannot but abhorre it. Some will serve God with an *If*: If they can keep their promotions. Some will serve God in *some things* and *not in others*; such was *Herod* that did *many things*, but still reserved his *Herodias*; Mark. 6. 20. Such was *Ananias* and *Saphira*, that kept back halfe. Hundreds say with *Naaman*, *In this the Lord pardon me*. Some will serve God at some times and not at others, in some places and not in others; But the Lord abhominates all thy services if it be not *universall in all things, at all times, in all places, with all thy faculties.*

Others serve God, but it is according to their own *fancies*, that are more zealous for one superstitious invention, then for all Gods commandements: You shall know such by this marke, *They that are so much for superstitious formes of godlinesse, doe most hate those that have the true power of godlinesse.* The *Pharisees* were the deadliest enemies Christ had, And the *Jewes* stirred up the *devout women* to persecute *Paul*, *Acts 13.50.*

*It is just so to this day in England & will be so while Episcopacy continues*

*Isa. 1.12.*

By all this that hath bin said, you may perceive the reason;

1. Why God hath so many servants, and yet so few servants that he delights in; because there are so few that serve him undividedly, everlastingly, unconditionally, zealously. Or,

2. Why God abhorreth all our fastings, and prayers, and Sacraments; or why God saith to our services as he did to the *Jewes*; *To what purpose is the multitude of your services? I am weary of them, &c.* Because we serve God with lip-service onely, and knee service, we serve him negligently, and partially, and coldly. Or,

3. Why so few goe to Heaven? because so few make *Ioshuas* choice with *Ioshuas* Ingredients; For unlesse we endeavour to serve him here with those fore-named Ingredients, we shall never be saved hereafter.

But now I shall apply my selfe in particular to great men, and yet not excluding others.

*Use of reprehension to great persons in particular.*

This Text reproves those that are advanced by God into great places of Honour and wealth, and that thinke themselves priviledged by their greatnesse, to be greater in iniquity then in greatnesse, that make no other use of their greatnesse, but to sinne without controule; That are Great men, and Great swearers, Great adulterers, Great Atheists, Great scoffers and mockers at Godlinesse. Let these men know (if any such here,) That the great God is greater then the greatest. Gods lawes are not like unto *Cobwebs*



( as it is said of mans Lawes ) to catch *little flies*, and let the *great flies* escape; but God will especially punish great men if they be great transgressours. And therefore *Elijah* <sup>1 Kin. 21. 19.</sup> tells *Ahab*, *The dogs shall lick thy blood, thine even thine*; And *Obed* tells the Princes of *Judah*, *Are there not with you, even* <sup>2 Chro. 28 10.</sup> *with you, sinnes against the Lord your God?* God made great *Nebuchadnezzar* to graze like an Oxe. Great *Agag* was hewed in peeces. God hath his hand-writing upon the wall, to make the great *Belshazzars* of the earth to tremble, whilest they are carousing in their sacrilegious cupps: Great *Herod* to whom the people cryed, *It is the voice of* <sup>Act. 12.</sup> *God not of man*, was eaten up of wormes, repeating these words in the midst of his torments, as *Iosephus* reports, *Behold ye me that seemed to you as a god, how miserably I am enforced to depart from you all.* In the Old World there were Giants and mighty *Anakims*, men great in power, and greater in sinne; Their sinnes were Giant-like, and God sent a mighty flood to destroy them. The sinnes of Superiours, as they are more visible then the sinnes of inferiours ( as the Ecclipse of the Sunne is sooner seene then the Ecclipse of a Starre; and a wart upon the face is sooner seene then upon another part,) so also they doe a great deale more hurt, and therefore their condemnation shall be the greater.

They doe more hurt two wayes, by *imitation*, and by *imputation*.

1. By *imitation*; Therefore *Ieroboam* is said to make all *Israel* to sinne, because his Idolatrous example made all *Israel* to sinne. When *Saul* fell upon his Sword, his Armourbearer seeing the King to doe so, fell also upon his <sup>1 Sam. 31. 5.</sup> Sword and killed himselfe. When great men fall into sinne, they fall as men that fall in a croud, drawing many others downe with them. The *Persians* thought a crooked Nose to be a great ornament, because their Emperour

*Cyrus* had a crooked Nose. And because *Alexander* the Great had a wry Neck, his Courtiers did all strive to goe awry with their Necks. The bodies of men are not so subject to be infected by the illnesse of the aire, as the soules of men by the vices of their Rulers.

Secondly, By *imputation*; For though it be a certaine truth, That God never punisheth an innocent Nation, *The soule that sinneth shall dye*: Yet it is as certaine; That God doth oftentimes take an occasion to punish a sinnefull Nation, by imputing the punishment of the Rulers sinne upon the people, or rather by punishing the people for their finnes, and the Ruler in the people. *Quicquid delirant Reges plectuntur Achivi*. *David* had sinned in numbring the people, and for this sinne 70000. of his people must perish by the plague. No doubt the *Israelites* were grievous sinners, and so it is expresly said, *2 Sam. 24. 1*. But the most just God at the same time, punished the people and *David* also in the losse of his subjects. As it is no wrong in a Judge to make the *back* of a Theefe pay for the sinne which his *hand* hath committed, no more is it injustice in God to punish the members of a politick body when the head is in fault; So neere is the union betweene Prince and people, and so prone are the people to follow the finnes of their Princes, and so to partake of their punishments. And therefore if the finnes of great men bring poore people into miseries, it is just and equall that great men should be brought into misery for those finnes for which they bring others into misery.

But besides this; There are two other reasons why God will be sure to punish great men when they are great offenders.

1. Because the punishing of great men doth a great deale more good then the punishing of others. For hereby it appears, that God is no respecter of persons: Tribulation



tion and anguish upon every soule that doth evill, and first upon the Rulers and Nobles, and then upon others. And hereby also inferiours and poore people are kept under subjection to Gods law, when they perceive that their superiours cannot escape without Gods severe chastisement. As in a Schoole, when the Master picks out one of the greatest youths in the Schoole and whips him for a fault, all the little boyes sit and tremble, and learne to avoid those faults for which they see their betters punished. Thus when *Goliath* the great was slaine, all the *Philistines* fled away presently. The beholding of Gods severe punishments upon great ones, will be a notable Sermon to make inferiours godly and religious.

2. Because unles God did punish great men they would escape altogether unpunished. Great men by mony, by might and authority, by friends, and through feare for the most part are free from Civill and Ecclesiasticall censures. And therefore it behoves the high *Iehovah* to take them into his own hand, and to bring great men into great pressures, if they sin greatly against him.

I have read a notable speech in a Popish writer, *That few Confessours of rich men are saved*, that is in our *English* language, *Few Noble-mens Chaplaines are saved*. And the reason he gives, is, Because they are subject to flatter their Lords and Masters for hope of preferment, and so to bring the guilt of the bloud of the soules of their Lords upon their owne soules. Now that I may not be guilty of this fault, let me speake my mind freely to you that are Gentlemen and Noble-men here assembled this day.

First, let me tell you that *great places*, as they are *great abilities and opportunities* to doe God service and great blessings if improved accordingly. So if they be not improved for that end they are *great curses*, they are *soule-traps*, *silken-halters*, *golden damnations*. And there cannot be a

greater signe of a man that hath his Heaven in this life, then to be great and wicked, rich and wicked. And therefore *Abraham* tels *Dives*, *Luc. 16. 25.* Remember *sonne* that thou in thy life time hast had thy good things, but now thou art tormented. *Gregory* the great never read this Text, but it made him tremble, and it may justly cause all such as are cloathed in purple and fare deliciously every day to tremble.

Consider further that Text, *1 Cor. 1. 26.* You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. There are some noble men called, but not many. There are but few that are great and rich here, and great and rich hereafter. A Text to be trembled at by great men. *The Ostrich* is not able to fly high as *the Larke*, because her wings are so big. *The Moone* is never in the eclipse, but when it is in the full, and then it is most distant from the *Sunne*. Fullnesse of outward prosperity and happinesse should indeed be *maximum vinculum obedientie*, the greatest bond of obedience; but yet it proves for the most part, *maximus laqueus Diaboli*, the greatest snare the Devill hath to entrap our soules. This is the reason why so few of the Noble-men and Gentlemen of the Kingdome appeare on the Parliaments side in this great time of necessity. Not many mighty, not many noble are called. Thus it was in Christs time. The great men and the great Schollars crucified Christ, and the poore received the Gospell. The followers of Christ were a company of poore people and silly women: This made the chiefe Priests say, *Joh. 7. 48, 49.* Have any of the Rulers or of the Pharisees believed on him? But this people who knoweth not the Law are accursed. Thus it was in Christs time, and thus it is in ours. Poore *Lazarus* goeth to Heaven, when rich *Dives* is carried to Hell, *Surgunt indocti & rapiunt cælum, & nos cum nostrâ doctrinâ mergimur in profundum.* It was the



the saying of a Schoole-master to a King that sent to see how he did when he was dying. The Schoole-master returned this answer. *Tell the King I am going to a place where few Kings come*, meaning to Heaven. *Geo Buchanan*

Consider lastly those two places of Scripture, *Re. 6. 15, 16, 17. The Kings and the great men and rich men wish for the Mountains to hide them, &c. And Isa. 30. 33. Tophet is prepared of old even for the King it is prepared.* By King is meant in all probability the great King of *Assyria*, as may appeare by the context.

The Lord give you hearts to consider these things.

Now I proceed to an Use of Exhortation. And here I will apply my selfe; first to all men, as well as great men: Secondly, to great men especially, and yet not excluding others.

Use of Exhortation,

First, To all men in generall. To perswade all men to make *Ioshuah's* choise their choise, to choose to serve the Lord, and not only so, but also to serve him with all the Ingredients before mentioned; to serve him *transcendently, inconditionally, universally, undividedly, reverently, everlastingly, &c.* For it is the manner of serving of God, that is the *distinguishing Character of a true servant.* *Cain* offered Sacrifice as well as *Abell*. The wicked worship God, pray and receive Sacraments as well as the godly. But *Abell* offered in faith, so did not *Cain*. The godly serve God in sincerity, with reverence, diligence and chearfullnes, in-deavouring in all things to keep a good conscience, so do not the wicked. That Text which I have so often named, *He. 12. 28.* makes the acceptation of our service to depend not upon our serving of God, but upon our serving of God with *reverence and godly fear*. It is the right manner of serving of God, that makes thy service a sweet perfume. And it is the right manner of worshipping also, that makes thee a *true worshipper*, and that causeth God to *delight in thy worship*, and

First to all men not excluding great men.

to desire to be worshipped by them, according to that excellent place, Joh.4.23. But the houre commeth and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. And therefore let me ingage you all this day for God and his services. Let us give up our names to God, and enter into a holy Covenant to serve him with all the Ingredients. For marke what Moses saith, Exod.19.5. *If ye will obey me indeed, then yee shall be a peculiar treasure, &c.* He doth not say simply, If you will obey me, but if ye will obey me indeed. And so also, Deut.28.1. *If you will hearken diligently to doe all his Commandements then the Lord will blesse thee, &c.* He doth not say simply, if you will hearken, but if you will hearken *diligently*, and observe to doe *all* my Commandements. Let us serve God *as God* and *for God*. As a God transcendently, unconditionally; For Gods sake sincerely, faithfully.

To perswade you to the practise of these things, Consider what hath bin already said concerning the necessity of this duty. I adde further the consideration of the excellency, profitablenesse, comfortablenesse and easinesse of this duty.

Motives  
to perswade us  
to serve  
God with  
all the In-  
gredients.

*The excellency and honourablenesse of Joshuah's choice.* For indeed it is not only a duty, but a *high Prerogative* to be the servant of the high God, *Deo servire regnare est.* And therefore whereas Mat.13.17. it is said, *Many Prophets and Iust men, &c.* In Luk.10.24. It is said, *Many Prophets and Kings*, to note unto us, *That Iust men are Kings*, Rev. 1.6. This was *Moses* his honour, and it is often repeated, *Moses my Servant, &c.* This was *Joshuah's* honour often repeated: *My servant Joshuah, &c.* This was *Dauids* honour, *I am thy servant O Lord, I am thy servant.* And it is prefixed as a Title to the 36. Psalme. *A Psalme of David the servant of the Lord.* It is a great honour that God will thinke



thinke us worthy to be his servants. And therefore *Paul* stiles himself, *Paul a servant of Iesus Christ*. It is the certaineſt ſigne of a reprobate to have much wages here, and to want a heart to do ſervice with it. It is a great happines to be in place to do ſervice. It is the honour of our honours to be inabled by them to do God ſervice. *Non eſt laborioſa ſed amabilis & optanda hac ſervitus*, ſaith *Auſtin*. It is no painfull and laborious ſervice, but a ſervice to be loved and longed for.

As it is honourable to be a ſervant of God, ſo alſo the ſervices themſelves are honourable, *Pretioſa hac ſervitus virtutum conſtat expenſis*. This precious and honourable ſervice ſtands in the praſtiſe of all vertues, in praying unto God and praizing of God, &c. O let this perſwade us to begin this day to ſerve God more ſtrictly then ever.

Adde ſecondly, The *profitableneſſe* of this ſervice. There *Motive* is no ſervice any man doth for God but God takes *exact* 2. notice of it; Thus God tooke notice of *Abrahams* willingneſſe to offer *Iſaac*, Gen. 22.16. God takes notice of every *circumſtance* of that that we doe for him. Thus Chriſt took notice of *Mary Magdalen* and of every circumſtance of her waſhing his feet, &c. Luk. 7.44,45,46. And *Mark*. 4.2,3. Chriſt obſerves how farre ſome came to heare him, and how long they tarried, &c. And as God takes notice of theſe things in his ſervants, ſo he commends them upon all occaſions and highly *eſteemes* of them and their ſervices. Thus God boated to Satan concerning his ſervant *Iob*, Job 1.8. *Hath thou conſidered my ſervant Iob, that there is none like him, &c.* And as none obſerves, commends and prizeth his ſervants ſo much as God, ſo none rewards his ſervants as God doth. None more able and none more willing. The ſervice of God is *perfect freedome*, and it will free us from all other ſervices. As a man that buyeth free-hold Land, though he pay deare for it, yet it is accounted cheaper then copy-hold, becauſe it freeth him from many ſer-

vices, which the cobby-hold is obliged unto. If thou beest a servant of Gods indeed and in truth, this will free thee from the service of sinne and Satan. Whereas on the contrary; If we be not true servants to Christ; we shall be slaves to every thing beside him, *O quam multos habet Dominos, qui unum non habet*. O how many Lords hath that man that hath not Christ for his Lord. Either thy belly will be thy god, or thy mony, &c. The service of sinne, as it is shamefull, so it is unfruitfull. And it is called, *The unfruitfull worke of darknesse*. But the service of God, as it is honourable, so it ends in everlasting life. No man ever kindled a fire upon Gods Altar for nought, Mal. 1.9. In keeping of Gods Commandements there is great reward, Psal. 19. And indeed God himselfe is the exceeding great reward of his servants, Gen. 17.1. This is a service wherein the servant hath all the profit and the Master none.

*Object.* If there be so much profit in Gods service, why are Gods servants so much persecuted and afflicted in this life?

*Ans. 1.* This is part of their service to be persecuted, for we serve God by suffering as well as by doing.

2. It is a great honour that God will account us worthy to suffer for him. And therefore the Apostles rejoyced that they were accounted worthy to be whipped for Christ sake. They did not rejoyce in whipping as whipping, but (*flagella propter Christum*) to be whipped for Christs sake was matter of great joy unto them. The Apostle tels us, *That to us it is given, not only to believe, but also to suffer*. It is a great gift of God to give us opportunity to suffer for him. This is that to which we are predestinated, 1 Thes. 3. 3. Our Saviour Christ reckoneth it as part of our reward in this life, Mar. 10. 30. And he professeth that it will mightily increase our reward in Heaven, Luk. 6. 22, 23. Mat. 5. 12.

*Ob.* But why are Gods servants so poore if his service be



*Answ. 1.* God doth as other masters that keepe their wages till the worke be done. This life is the time of working, hereafter we shall have wages enough, *Psal. 31. 19. O how great are the good things which thou hast laid up, &c. 2 Cor. 4. 17.*

2. I answer that for the present even in this life, no servant of God is poore, but so long and so much as God seeth to be good for him, for if it were good to be rich, he should be rich, *Psa. 84. 10. No good thing would he withhold from him that liveth a godly life.* He that hath given thee Christ, will with him give thee all things. He that will give thee a *Crowne* hereafter, will not deny thee a *crum* here, if good for thee. There are many deare servants of God, to whom God giveth very little wages in this life, because he fore-seeth that if they had a great part of their wages afore-hand, they would doe but little worke. As many work-men that are paid before their worke be done, when they have their pay, begin to slacke their worke. And indeed we see it too too true in many great rich personages that have so much of their pay before hand, that they doe many of them but very little service, and some of them thinketh that they are priviledged from doing much service, because they have so much wages, whereas indeed it ought to be an obligation to greater service, as I have already shewed. O that the profitablenesse of this service might engage us to serve him more faithfully and more diligently then ever yet we have done.

3. Consider the *comfortablenesse* of this service. It is a service full of soule-satisfying and soule-ravishing joy, *Psal. 63. 2. Psal. 84. 4, 10. One day in thy Courts is better then a thousand, &c.* How did *Hannah* rejoyce after she had bin praying? How did the Eunuch rejoyce after he had bin baptized? O the pure and undefiled comfort that is to be found in the Word! This made *David* say, *That he had*

*Motive 3.*

perished in his affliction had not the Word beene his comfort.

What ineffable comfort in a Sacrament rightly received, and after a few teares shed for sin, after a prayer made with the 10. Ingredients formerly named. And the reason why the service of God is so brim-full of comfort, is,

1. Because Gods service is a *type of Heaven*, wherein is fullnesse of joy.

2. Because in the service of God we have *communion with God*, who is the God of all consolation, and with the *Spirit of God*, who is called the *Comforter*. And as a man that walkes amongst perfumes must needs smell of the perfume. So they that converse with the God of all joy must needs be filled with all joy. And therefore *David* calls God *his exceeding joy*, Ps. 43. 4.

Quest.

If there be so much comfort in Gods service, what is the reason that wicked men account it a wearisomnes and a burden, and snuffe at it, as it is, *Mal. 1. 13.*

Insw.

You may as well aske, why a Swine finds no delight in a greene meadow? Even because it is a Swine. Or why a horse takes no delight in reading? Even because it is above his capacity. A wicked man is like a fish out of his element, when he is in Gods service, he is all fleshly, worldly and naturall, and the service is spirituall, heavenly and supernaturall. No wonder therefore he delights not in it. But this is the wicked mans curse.

Quest. 2

But what is the reason that many of Gods people doe not find comfort in Gods service?

Insw. 1.

There are none of Gods people but they do sometime or other find comfort, either in the ordinances, or from the ordinances.

2. If at any time they misse of comfort it is because they doe not meet with God, whom they came to converse withall. As when a man goeth to meet with a friend, and



meets him not, he comes away sadden'd in his spirit. So when a child of God comes to an ordinance, hoping to enjoy sweet communion with God in it, and then failes of his expectation, this must needs fill him full of sadnesse. And therfore *Bernard* hath an excellent speech. *Nunquam abs te recedo Domine sine te.* That he never went from God without God. Give me leave to adde a clause to *Bernards* speech. And happy is that Christian that when he goeth to converse with God in his ordinances can say. *Nunquam ad te accedo sine te, nunquam abs te recedo sine te.* Oh Lord I never come to thee, but I meet thee, and I never goe from thee, but I carry thee with me.

But what is the reason that Gods people doe sometimes misse of Gods comfortable presence, when they come to serve God? Quest.

Because they doe not bring the Ingredients formerly named. They doe not serve God with reverence, diligence, zeale, chearfullnesse, &c. Either they bring *no vessels at all to hold the consolations of God*, (I meane no hunger after Gods presence in an ordinance.) Or else they bring *vessels so little and so narrow mouth'd that will hold but very little water.* (I meane they bring so little hunger after God, that God will not vouchsafe to satisfie it.) Or else it is because they bring *their ordinary hearts, their carnall and worldly hearts* to heavenly, spirituall and extraordinary duties. Hearts unsutable to the duties, and hearts unsensible of the duties. Or els there is some *Achan* unstoned, some sin unrepented on, that ecclipseth the light of Gods countenance, some spirituall obstruction. These and such like are the causes why Gods people misse sometimes of comfort in Gods service. Answ.

But the fault is never in the service, which is so brim-full of such rare and ravishing comforts, that *Bernard* relates this Story of himselfe, That someties when he went to his prayers he found himselfe dull and heavy, but after he had

strugled a little with his dullnesse, all on a suddaine, he was visited with the visitation of the Almighty, *Beatum me predicarem, &c.* I should account my selfe happy (saith he) if these visitations would alwayes last, *Sed rara hora, brevis mora, oh si duraret!* But, ô but it continueth but for a while! And St. *Austin* relates this Story of himselfe, That upon a time when he and his Mother *Monica* were discoursing together about the joyes of Heaven, and the comforts of Gods Spirit, they were so filled with joy that *Austin* useth these words, Lord thou knowest in that day, *Quam mundus eviluit cum omnibus suis delectationibus, &c.* How vildly we did esteeme of the world with all his delights. The comforts of the world are not worthy to be named that day that we speake of these comforts. Oh let the comfortablenesse of this service oblige you from hence-forth to serve God better then ever yet you have done.

*Motive* 4. Adde fourthly and lastly, The easinesse of this service, Matth. 11. 29, 30. *My yoke is easie and my burden is light.*

*Ob.* How can the service of God be said to be easie?

*Answ.* To a fleshly carnall heart it is a burden intolerable. But it may be said to be easie.

1. In regard of the service God required under the Covenant of works. For there God required perfect obedience in our owne persons, not admitting of Repentance. But in the service required under the covenant of grace, we have a Mediatour to fly unto, and admittance unto favour upon Repentance.

2. It may be said to be easie, in regard of the service of sinne and of the Devill. There are many that take more paines to serve sinne and money, then those that goe to Heaven doe to serve God. Many take more paines to goe to hell, then others doe to goe to Heaven.

3. It may be said to be easie, in regard of the many services



it frees us from, as you heard even now. As *Diogenes* told *Alexander*, when he boasted that he was Lord of the whole world. *Tu servus servorum meorum es. Illis enim cupiditatibus quibus ego impero tu mancipium es.* Thou art a servant to my servants, a slave to those lusts over which I am Lord.

4. *Easie to the new nature*, Rom. 7. 22. As the light of the Sunne is delightfome to those that have good eyes, so the service of God to those that are new creatures. It is as naturall to the new creature to pray, as it is to the old-creature to be drunke.

5. *Easie to those that have the aid of Gods Spirit.* As it is easie for a child to goe up stairs when his father leads him up. So when led by the Spirit.

6. *Easie to those that are in Christ.* And therefore Christ saith, *Take up my yoke.* Christ calls it *his yoke*. Because he drawes it with us, and he drawes all. As it is easie for a little child to lift up a great weight, when a Giant holds his hand, and lifts with him and for him.

7. *Easie to those that love God*, 1 John 5. 3. *Jacob* for the love of *Rachell* accounted lightly of his service. Love adds wings to make our service easie.

8. *Easie to those that have the right art of serving of God.* As in all trades almost there is an Art, which when we have once got the trade is easie. So there is an art of praying and preaching, and hearing and receiving the Sacrament, &c. An art taught us by the God of Heaven, which whosoever hath, accounts it not a burden, but a heaven, to be serving of God.

9. *Easie to those that have the consolations of Gods Spirit in the service of God.* As Merchants doe ordinarily give a taste of their wines to those to whom they sell them, that so they may be invited to buy them. So God doth give a taste of Heaven to his servants in his service, a *praesidium* of Heaven.

ven to invite them to serve him more cheerfully. A Hound is never weary as long as he hath the scent of the Hare. No more is a servant of God, as long as he enjoyeth God in his service.

10. *Easie in regard of what it might have been.* Thou mightest have bin in hell at this instant, past worshipping God, suffering everlasting torments.

11. *Easie to doe what God for Christ sake in the Covenant of grace will accept, though not to doe what God requires.*

12. *Easie in regard of the great reward, the exceeding great reward that God will give to his servant. Finis dat amabilitatem, & facilitatem medijs.* The end proposed to a worke makes the worke amiable and easie. Where the reward is fullnesse and perpetuity of happinesse, no service can be said to be hard, to purchase such a reward.

All this is spoken that none might be deterred from the service of God upon a false supposall of the difficulty and impossibility of it. And it is my earnest prayer that these motives might perswade us, not only to serve God, but to serve him with all the Ingredients.

- *Tertullian* observes, God was never called *Lord*, till man was made. He is the *peculiar Lord of man*. O let man be his chiefe servant. All creatures in their course serve God. None but *man* and *Devils* deny it. And *how just is it for God to joync him with the Devils in punishment, that joynes with the Devill in dishonouring of God.* Remember when we come to judgement this will be the great Question Christ will put to us, not to aske us, *what money we have got, what honours we have purchased?* But what service have you done to me and for me? This is the end for which thou wert created. Christ will aske whether this be done? And if not done, thou art undone. When Christ came to die he said, *John 17.3,4. Father glorifie me for I have glorified thee.* Happy is that man that when he comes to die can make this Argument.



ment. Father I have fought a good fight, I have made it my worke to doe thee service, &c. There are many that can plead, *Father I have dishonoured thy Name, and therefore glorifie me!* But this is a false argument. Let us labour to make Christs prayer in sincerity and faithfulness.

But now I come to apply my self to great men, and noble men in particular. Let me speak unto you in *Dauids* words, *Plal. 29. 1, 2. Give unto the Lord O ye mighty, give unto the Lord glory and strength, give unto the Lord the glory due to his Name.* And let me use *Dauids* reason, *Psa. 29. 5. The voice of the Lord breaketh the Cedars, yea the Lord breaketh the Cedars of Lebanon.* As the higher the Tree is, the more it is exposed to the thunder of Heaven. So the greater any man is, the sooner God will punish him if he be a Giant in iniquity. *For he bindeth Kings in chaines, and Nobles in linkes of Iron. He toucheth the Mountaines and they smoake.* If thou beest as a *Mountaine* in greatnesse, and thy sinnes as *Mountaines* in greatnesse, God will make thee smoake, &c. Great men must labour to be like the great God, who is as great in goodnesse, as in greatnesse. *Deus optimus maximus*, like unto *Iob*, who was the greatest man in the East, and the best man in the East. O that I could engage great men this day in sense of Gods goodnesse, expressed in this wonderfull Deliverance (for which we are come to blesse God) to serve God with all the Ingredients for the time to come, better then ever they have done for the time past. Oh that you would enter into a solemne Covenant to sweare no more, to commit adultery no more, to be irreverent, negligent, cold, hypocriticall in Gods service no more, to mock and scoffe at Gods servants no more. Greatnes without goodnesse is like the greatnesse of a dropsie man, it is thy disease, not thy ornament. Riches without righteousness is like a golden ring in a Swines snout, like a sword in a mad mans hand, like an Unicorns horne, which while it is upon the head of the Unicorne

Use of Exhortation to Noblemen in particular.

Pl. 149 8.

Pl. 104. 32

is hurtfull and deadly, but when it is taken off, it is very usefull and medicinall. Honours and riches when in a wicked mans custody, they do much hurt, but when bestowed upon good men, they doe much good. It is a most blessed conjunction, when *Religion* and *Righteousnesse* meet together. It is like a *precious Diamond in a gold-ring*. Indeed *Religion* is good wheresoever it is. As a pearle is good though it be in the dirt, it is a pearle, but it is obscured by the dirt in which it is. When *goodnesse* is seated in a poore man, it is like a *jewell in a leaden ring*, like a candle under a bushell. But when *goodnesse* meets with *greatnesse*, it is like a *Candle* upon a *hill* that gives *light, heat and influence to all the Country round about*.

Let no great man thinke it a *disparagement* to serve God, to weare his livery, and to appeare on his side. For it is Gods service onely that can make you truly honourable. *Since thou wast precious in my sight, thou hast bin honourable*, saith the Prophet *Isaiah 43.4*. *The men of Beræa were more noble then the men of Thessalonica, because they received the word with all readinesse of mind, and searched into the Scriptures daily, whether those things were so, Act. 17.11*. This is the greatest Nobility to be a true servant of the great God. A King may give great Titles to a great man, but he cannot make a great man. A King may cause a man to be called noble, but he cannot make a man truly noble. A King may command us to call a *Lion a Lambe*; but a King cannot make a *Lion a Lambe*. It is the *noble mind* that makes a man truly noble. This God onely can give. To contemne the world and all worldly things, to mind the things of eternity, to conquer our lusts, to have communion with the great God, to stand for God when all the world opposeth him, this is true nobility. This will make thee noble in this world, and in the world that is to come.

I say againe, Let no great man account it a *disparagement*



to be Gods servant. Let him not only consider the example of *Ioshua* a Prince and Ruler, and of *David*, and *Paul* before named, but also of *Constantine* the great, who was so attentive to the word when it was preached and so reverent, as that he would sometimes stand up (as *Eusebius* saith) all the while. And when his Courtiers rebuked him, saying, It would tend to his disparagement; He answered: *That it was in the service of the great God, who is no respecter of persons.* Take the example of *Theodosius*, who is reported to have written out the New-Testament with his owne hand, accounting it as a speciall Jewell, and out of it, he read every day praying with his Emperesse, and with his sister singing of *Psalmes*, &c.

Suffer me to adde the third time, Let not great men thinke it a *disparagement* to become Gods servants, and to serve him strictly and precisely. If these examples will not move you, consider the *Angels* of Heaven, who are our *Fellow-servants*, and are said by a kind of excellency, *To doe his Commandements, hearkning to the voice of his word.* The *Angels* serve God with a great deale of *alacrity and chearefullnesse*, and therefore they are said to have *harpes*, as a signe of their chearefull mind. The *Angels* serve God with a great deale of *diligence and sedulity*. And therefore they are said to have *wings* and to *fly*. They serve God with a great deale of zeale and ardency, and therefore they are said to be a *flaming fire*. And therefore also the title of a *Seraphim* is given unto them. The *Angels* serve God *universally*. *They follow the Lambe wheresoever he goeth*; They serve him *constantly, sincerely*. *The Angels alwaies behold his face*, Mat. 18. 10. *They serve him day and night*, Revel. 7. 15. Oh that the Lord would make you more and more *Angelicall* in his service, to doe his will upon earth, as it is done in Heaven!

Revel. 19.  
20.

Psal. 103.  
20.

Rev. 15. 2.

Rev. 14. 4.

Let me adde an example beyond all examples, even the  
G 2 example

example of Iesus Christ himselfe, who is called Gods servant, *Esa. 42. 1.* And he was a worshipper of God, *Joh. 4. 22.* A diligent keeper of Gods Sabbath, *Luk. 4. 16.* He used Praier in his familie, *Luk. 9. 18.* He was wont to pray secretly by himselfe, *Luk. 5. 16.* And he used this custome of Prayer morning and evening. In the morning, *Mark. 1. 35.* rising up a great while before daie. And for evening, *Mat. 14. 23.* And this was his custome to doe, *Luk. 22. 39.* He went as he was wont to the Mount of Olives. And sometimes he would pray all night long, *Luk. 6. 12.* And this worship Christ did with as much submission and devotion as ever any servant did, *Luk. 22. 41.* *Mat. 26. 39.*

If Christ did all this, surely it is no dishonour for the greatest Emperour to doe that which Christ hath done. As you are called Christians, so you must imitate that Lord and Master, by whose name you are called.

Let no man wonder that I spend so much time to perswade great men to be *exemplary* in Gods service, and to be diligent and zealous. For if I could convert but one great man this day, I should doe a great deale of service by way of eminency. For as he said, *In uno Cesare multi insunt Marj*, in one great man there are many inferiours contained. As it is in *Printing*, the great difficulty is in printing the first *Sheetes*, and when one is printed, it is easie to print hundreds by that. So the great worke of our Ministry is to convert great-men, if they were once converted, hundreds would follow their example; *When the great wheele of a Clocke is set a moving all the inferiour wheeles will move of their own accord.* This was the reason why *St. Paul* was so zealous about the conversion of *Sergius Paulus*, who was Deputy of the Country, and a prudent man, that when *Elymas* the Sorcerer offered to withstand him, he burst out into such speeches with such eagernesse, as he never did at any time before, for ought we can reade, *Oh thou child of the Devill,*  
*thou*



*thou enemy of all righteousness, &c.* And some are of opinion that *Paul* had his name changed from *Saul* to *Paul*, because he converted *Sergius Paulus*. For indeed it is a matter of great consequence to convert one *Sergius Paulus*, one *Eunuch*. To take one such *great fish* is more then to take many little ones, though the least of all is not to be despised.

Act. 13. 10.

There is one argument yet behind, the last, but not the least, and that is from the *holy and solemn Covenant* you lately have taken to amend *your lives*. The excellency of a Christian is not so much in *taking a Covenant as in keeping of it when taken*. And therefore we reade of *Iosiah*, 2 Chro. 34. 31, 32. that he did not onely *make a Covenant to walke after the Lord, and to keepe his Commandements with all his heart, &c.* but he *caused all that were present in Jerusalem and Benjamin to stand to it*. For if that man shall never goe to Heaven that will not keepe his promises though made to his hurt, how much more shall they be barr'd from Heaven that break those promises that they have made tending to their eternall good. To breake Covenant is not only a brand of a *Reprobate*, (as you have heard) but it is also a sinne that God hath a quarrell against, and a sinne for which he will be avenged, according to that Text, Levit. 26. 25. *And I will bring a Sword upon you, that shall avenge the quarrell of my Covenant*. And this is one great reason why the Sword is now drawne in *England*, and hath sucked so much bloud, even to avenge the great breach of *Oaths and Covenants*, which this Nation is deeply guilty of. Let me make bold further to remind you, that in this Covenant you have also vowed, *in order to the preservation of them, to assist the forces raised by the Parliament, according to your power and vocation, and not to assist the forces raised by the King, neither directly nor indirectly*. And I doubt not but you will make conscience to satisfie these two clauses, and herein you shall expresse the reality of your

your thanks for this great deliverance this day celebrated. Now because the *speedy, faithfull and couragious appearance in this great Cause of defensive Armes*, is one of the highest expressions that you can yeeld to the world of your love to God and his Gospell, and to his service; Give me leave to speake something about it, not only by way of Exhortation, but first by way of Commendation, then Exhortation, then by way of Incouragement, and then I shall conclude.

I.

Commenda-  
tion.

First, By way of Commendation.

Kingdom.

Suffer me to speake that which is due to you, and not in mine own words, but to speake the sense of all the well-affected in the Kingdome; We blesse God, that though there are many *fallen Starres*, many *Lords* that have deserted the *Parliament*, that yet you (*Right Honourable*) stand firme like *fixed Starres* in your *Orbes*, and have taken *unwearied paines* for the good of the Church and State, and have *ventured all* for your Religion and Liberties, and many of you lost a great part of your *renewes* for the present, and have passed many *Ordinances* very advantageous to the Kingdome. *The Lord be blessed for all the good you have done! The Lord recompence it to you and yours! The Lord grant you may find mercy from the Lord at that great day!* It is not the designe of the well-affected party to take away *Temporall Lordships*, or the distinction between *Lords* and *Commons*, and to bring all to a popular equality. This is an *Anabaptisticall fury*. I protest against it in the Name of all the Well-affected Ministers. Indeed we would be glad to be rid of *Spiritual Lords over our consciences*. But as for *Temporall Lords*, we pray with *David*, *The Lord give you good successe, Ride on and prosper*. Thus much for commendation.

A sixe-  
fold Ex-  
hortation  
to Noble-  
men in  
particular.

Now for Exhortation,

Let me exhort you not only to choose to serve God, and to serve his Church and his Cause in this most just *defensive*



five Warre, but to doe it with those rare and remarkeable circumstances formerly mentioned in *Ioshuas* choise.

First, Let me perswade you to appeare more and more *publikely* in this Cause. There are many that thinke it fit onely for poore men that have nothing to loose, to appeare openly in a good Cause, but as for those that have great Estates, it becomes them to be wary and circumspect, and to seeke rather to save their Estates then to hazard all. Such a one was *Nicodemus* that came to Christ by night, though afterwards he repented and amended, as you may reade, *Iohn 7.50*, Such were those chiefe Rulers, *Ioh. 12.42*, That beleevd in Christ, but durst not confesse him for feare of the Pharisees, least they should be put out of the Synagogue. And many such there are in our dayes. But a true Christian is so far from being hindred by his riches and greatnesse from appearing for God, that he is glad that he hath riches and Honours to loose for God, he receives joyfully the spoiling of his goods. He willingly parts with all for Christs Cause. And if you aske him why he doth so, he will answer with *Paulinus Nolanus*, *Vt levius ascenderet scalam Iacobi*, That he might goe the lighter to Heaven. He saith as that famous Noble-man *Hormisdas* did, who when he was deposed from all his Honours because he would not forsake his Religion, and afterwards restored to his Honours again, and then commanded by the King of *Persia* to renounce his profession. Answered, *Si propter ista me denegaturum Christum putas, ista denuo accipe*. If you thinke I will deny Christ for to keepe my Honours, take them all back againe. *S. Austin* in his Confessions relates an excellent Story of one *Victorinus* a great man at Rome that had many great friends that were Heathen, but it pleased God to convert him to the Christian Religion, and he comes to one *Simplicianus*, and tells him secretly that he was a Christian. *Simplicianus* answers, *Non credam, nec de-*

I.

Heb. 10.  
37.

Lib. 8.  
Confess.

putabo

*putabo te inter Christianos, nisi in Ecclesiâ Christi te videro.*

I will not beleieve thee to be a *Christian*, till I see you openly professe it in the Church. At first *Victorinus* derided his answer, and said, *Ergone parietes faciunt Christianum?* Doe the walls make a Christian? But afterwards remembering and often pondering that Text of our Saviour, *He that is ashamed of me before men, I will be ashamed of him before my Father, &c.* he returnes to *Simplicianus*, and professeth himselfe openly in the Church to be a Christian. Let this Text of Christ alwayes sound in our eares, *He that is ashamed of me, &c.* And that Text, *Revel. 21. 8.* where the fearefull are put in the fore-front of those that shall goe to Hell, before *murderers, whoremongers and Idolaters, &c.* And remember also the publikenesse of *Ioshuas* choice.

Mark. 8.  
38.

2. Secondly, Let me exhort you to goe on more and more resolutely in this great Caule. *Therefore my beloved bretheren be ye stedfast, unmoveable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.* It is not enough to doe the worke of the Lord, and to abound in it, but we must doe it *stedfastly and unmoveably, stedfastly* as a Tree fastned in the ground, that is not removed though the winds blow never so much; *unmoveable* as a Rock in the Sea, that stands fast though the Sea rageth and roareth round about it. For there are so many, and so mighty *Anakims* and *Zanzummims* that are your enemies, so many *temptations* both of the right hand and of the left, both *flattering and frowning, fiery tryalls, and golden Apples.* So many mountaines of opposition lying in your way, that unlesse you be indued with this excellent grace of spirituall resolution, you will never be able to doe God any service in these times. But this admirable grace of divine fortitude and Christian resolution, will make you like a *wall of brasse*, to beate backe all the arrowes of strong perswasion, that are shot against you. This is *Ar-*



*mour of prooffe*, against all kind of temptations. This is as the *ballast of a Ship*, to keepe you steddy in this great Cause, without which you will be *διψυχος*, *men of double-minds* Iam. 1.8. *unsettled and unstable in all your wayes*. This is like the *Angel* that rouled away the stone from before the doore of the Sepulcher, this will inable you either to remove the great mountaines that lye in your way, or to stride over them. Excellent is the Story of *S. Basill*. The *Emperour* sent to him to subscribe to the *Arrian Heresie*. The Messenger at first gave him good language, and promised him great preferment if he would turne *Arrian*. To which *Basill* answered. *Alas, these speeches are fit to catch little children withall that looke after such things, but we that are nourished and taught by the holy Scriptures, are readier to suffer a 1000. deaths, then to suffer one syllable or title of the Scripture to be altered.* The Messenger offended with his boldnesse, told him he was mad. He answered. *Opto me in aeternum sic delirare*, I wish I were for ever thus mad! Here was a *stout Cedar*. Such another was *Luther*, *Vnus homo solus totius orbis impetum sustinuit*, *Luther* alone opposed all the world. Such another was *Nehemiah*, who met with so much opposition, that had he not bin féeled by a strong and obstinate resolution, he could never have rebuilt the Temple, but would have funke in the midst of it. Such a one was *David*, that would not be hindered from fighting with *Goliath* though he met with many discouragements. The Lord make you such. It is *resolution* that will make you *valiant* for the truth, that will make *Martyrdome* as pleasing as a *bed of Roses*, that will make you like *men of fire*, and all that oppose you as *stubble*, that will make you say with that good *Martyr*, *Though we had as many lives as haire on our head, we would loose them all rather then loose our Religion.* The Lord fill your hearts with this grace! Theod.

Thirdly, I am to beseech you that you would indeavour

H.

to

to approve your selves more and more *faithfull to this Cause*. It is with us as it was with *Nehemiah* when he undertooke the great worke of rebuilding the Temple, he was opposed by great men especially. The Nobles of *Teakoah* refused to put their necks to the yoke of the Lord. This is an eternall brand upon them, *Nehem. 3. 5*. Many of the Nobles of *Iudah*, did seeme to helpe *Nehemiah*, but they kept secret correspondence with *Tobiah*, and tarried with *Nehemiah* only to give private intelligence to the enemy, and to weaken his hands from going on in the worke, *Neh. 6. 17*. Thus it was in *Nehemiah's* dayes. And this is one of the miseries of Civill Warre above all other kinds of Warre: For there are alwayes some false brethren, some *Iudas*ses in civill Warre. But I beleeve better things of you. The Lord make you more and more faithfull to his Cause! Remember what became of *Iudas* for his treachery.

4.

Fourthly, Suffer me to put you in mind of the *speedinesse* of *Ioshuas* choice. *Ioshua* had not his Religion to choose, and therefore he did not demurre upon his choice. Me thinks I heare the whole Kingdome beseeching you greatly and saying as the Ruler did to Christ in another case, *The Kingdome lieth at the point of death, make haste, oh make haste to heale us. The whole Kingdome is on fire, make haste to quench the flames that our sinnes have kindled*. Nothing will destroy England more then delay.

Mark. 5.  
23.

5.

Fifthly, Let me perswade you to doe some extraordinary service for the Kingdome that is now in extraordinary danger. *Ioshuas* choice was extraordinary. Though all *Israel* forsooke God, *Ioshua* was resolved to serve God alone. God hath done extraordinary things for you, he hath advanced you above thousands in outward mercies, hee hath done extraordinary things for this Cause which you stand up for, he hath given us an extraordinary deliverance this day, and therefore he expects extraordinary service from

YOU.



you. He looks you should say and doe as *Esther*; *If I perish I perish*. And let that Text I beseech you lye neare your hearts, and reade it againe and againe. *Thinke not with your selves that you shall escape in the Kings house, more then all the Jewes, for if you altogether hold your peace, enlargement and deliverance shall arise to the Jewes from another place, but you and your fathers houses shall be destroyed, and who knoweth whether you are come to the Kingdome for such a time as this?* He looks you should venture your selves as *Ioseph of Arimathea* did, of whom it is related, that he was a rich man and yet was not afraid to owne the cause of *Christ*, when *Christ* was dead upon the Crosse, *He went to Pilate and begged the body of Iesus*. He expects you should be like *Ebed-melech* that hazarded his life to helpe *Jeremiah* out of prison, like to *Noah* who walked with God when all the world walked with iniquity, and was like a sparke of fire in a Sea of water, and yet continued his heire. Like to *David*, who when *Michal* mocked him for dancing before the Arke, answered, *It is before the Lord, and I will yet be more vile then thus, &c.* When you are derided for hazarding lives and estates in this cause, you must reply. *It is for God and his Religion, I will yet be more vile then thus*. Oh that the Lord would give you a heart to study to doe some singular thing for him!

*Esth.* 4.  
13, 14.

*Mat.* 27.  
57, 58.

*Ier* 38. 7.  
*Gen.* 6.

*2 Sam.* 6.  
22.

Sixthly, You must doe all this, not onely in your own persons, but you and your houses, you and your Tenants, you and all that depend upon you. For every Master of a family stands accountable to God for his family as well as for himselfe; For these publike relations, and subordinations of Master and servant, Father and child, &c. are from Gods appointment, and are parts of our Stewardship, for which we must give a severe account. And it is a certaine rule, *That man is not a good man, that is not good in all his relations*. For there are duties required of us by God in every relation (as Masters, as Fathers, as Magistrates, as Parliament-men, &c.)

6.

The same God that requires us to serve him as *private persons*, requires us to serve him in our *relations*, and though thou beest never so carefull of thy duty as a private person, yet thou mayest goe to Hell for neglecting thy duty as a *Master*, as a *Magistrate*, as a *Parliament-man*. And although thou shouldest be good in one relation, yet if thou doest not indeavour to be good in *every relation*, thou shalt never goe to Heaven. For the same God that commands thee to serve him as a *Master*, commands thee to serve him as a *Parliament-man*, &c. And he that keepes the whole Law, and offends in one point is guilty of all. Here is a Sea of matter offers it selfe, and matter of great concernement for the regulating of *Noble-mens families*, which are in many places rather *Beth-ovens* then *Bethels*; houses of iniquity rather then houses of God. But I must not launch into this Ocean; Onely remember that in the *New Testament*, when the *Master of the Family was converted*, all the family was baptized, and what God saith of *Abraham*, *Gen. 18. 19.* and what *David* saith, *Psal. 181. 2, 3, 6, 7.* and what is said, *Exod. 20. 11. Thou and thy servant.* Thus much for the Exhortations.

Now for *Incouragement*;

And there is great need to incourage *Noble-men* that set their faces to looke after Christ, and to serve him after a strict and holy manner, and that venture all in this Cause, to goe on maugre all opposition. For we live in times wherein we may take up that complaint of *Salvian*, *Si quis ex nobilitate converti ceperit ad Deum, statim honorem Nobilitatis amittit: Oh quantus est in populo Christiano honor Christi, ubi Religio ignobilem facit! & mali coguntur esse nobiles ne viles habeantur.* If any of the Nobility begin to be converted to God, presently they begin to loose (in the eye of the wicked) all the honour of their Nobility. How little is the Name of Christ esteemed amongst those Christians



Christians where Religion makes a man ignoble, and men are compelled to be wicked, that they may be accounted Noble. A true picture of our wicked times. Suffer me therefore to offer unto you these following encouragements, as helps against all the discouragements you meet withall in the zealous and resolute prosecution of this great cause now in hand.

1. The cause you manage is an *encouraging cause*. It is the *cause of God*. And let me say to you as *Luther to Melancthon*. *If the cause be not Gods, why doe ye not wholly desert it, but if it be Gods cause, why doe you not goe through with it.* This is a *Dilemma* that cannot be evaded. The glory of God is embarked in the same Ship in which this cause is in. And you may lawfully plead with God, as *Ioshua* doth, *Iesh. 7. 9.* and as *Moses* doth, *Numb. 14. 15, 16.*

2. You have an *encouraging God*, me thinkes I heare God say to you as he doth to *Ioshuah* 1. 6. *Be strong and of a good courage, &c.* and verse 7. *Onely be thou strong and very couragious, &c.* And verse 9. *Have not I commanded thee, Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest.* And as *Ioshuah* said to the people of *Israel*, *Numb. 14. 7.* So doth God to you. *Feare not the people of the Land, for they are bread for us, their defence is departed from them and the Lord is with us, feare them not.* And as *Moses* said, *Exo. 14. 13, 14.* So saith God, though your enemies be as tall as the *Anakims*: though the *red Sea* be before you, and the *Egyptians* behind you, feare them not, for *the Lord fights for you.* The God whose cause you manage is infinite in *power, wisdom and goodnesse*, he hath brought us into deeps, not to drowne us, but to wash away our spirituall filthinesse; not to destroy us, but to manifest his power in our deliverance; he will deliver us by *weake meanes*, and by *contrary meanes*, and he will make use of the treachery of your enemies.

enemies to be a meanes to deliver you, as he hath done *this day*. He will kill *Goliath* with his owne Sword, and hang *Haman* upon his owne gallows. He will strike strait stroakes with crooked sticks; as he made the treachery of *Iosephs* brethren to be a meanes to advance *Ioseph*, and the falsenesse of *Judas* to be a way to save all his elect children.

3. You have *incouraging Promises*, *Exod.* 23. 22, 23. *Levit.* 26. 6, 7, 8. *Deut.* 28. 7. *1 Sam.* 25. 28. *Isa.* 41. 10, 11, 12, 13, 14, 15, 16, 17. *Isa.* 54. 17. A Text common to all Gods people, because it is said to be *the heritage of the servants of the Lord*. Here are six Texts like six pillars to undershore our spirits from falling into discouragements. Cast your selves into the bosome of these Promises.

4. You have *incouraging examples*. For we cannot be in a lower condition then *Jonah* was, when he was in the Whales belly, *tanquam vivus in sepulchro*, and yet God commanded the Whale to deliver him safe upon the shoare. We cannot be in a worser estate then *Jeremy* was when he was in the dungeon, and sanke in the mire so deepe, as that 30. men could hardly lift him up; or then *Peter* was when he was ready to sinke: or then *Moses* when put in an *Arke* of bull-rushes, &c. Or then the children of *Israel* were in *Babylon*, who were like dry bones in the grave, insomuch as *Ezekiell* himselfe could not tell whether they could live, or as *Peter* when put in prison by *Herod*. And yet notwithstanding God sent a *blackmore* to deliver *Jeremy*. *Iesus Christ* reached out his hand to keepe *Peter* from sinking. God sent *Pharaohs* daughter to preserve *Moses*: And *Cyrus* to deliver *Israel* out of *Babylon*. And he sent his Angell to deliver *Peter* out of prison. Indeed *Peter* himselfe did not believe it, no more did the Church that was praying for him. God sent them a returne of prayers, while they were praying, but they beleevd it not. And thus God hath often done for us. Comfort one another with these examples, and  
carry



carry this home for your everlasting consolation. God never suffers his children to meet with a huge unremoveable difficulty, like the stone before the doore of the Sepulcher, but he sends some Angell or other to remove it away.

5. You have an *incouraging* Captaine, even the Lord Jesus, who is the great Peace-maker, *Who is our peace when the Assyrian is in the Land*, Micah 7. 9. He hath taken downe the partition wall, he hath made our peace with God. Let the *deepes of our civill warre* call upon the *deepes of peace that are in Christ*. Let us beseech the great Peace-maker to take downe the great partition wall betweene King and Parliament, to make Father and Sonne of one mind. If Christ makes the peace, it must needs be good. Jesus Christ came into the world, when the Jewes were in the saddest condition, in the depth of slavery (for the Scepter was departed from *Judah*) and in the depth of divisions, for they had so many severall Sects, as they could hardly tell what Religion they were off. In this sad condition *Shiloh* came. Let us beseech Jesus Christ to come into *England* in this low estate, and to bring peace with him, even that Christ who descended into the lowest parts of the Earth for our sakes, and whose love is a depth that cannot be fathomed, Ephes. 3. 17, 18. The *deepes of our misery* call upon the *depth of his love and mercy*, that God for Christ sake would pardon our abyss of sinnes both *personall and nationall*, and bring us out of our abyss of miseries, both *personall and nationall*.

6. You have *incouraging company*, you have the Lord of Hosts to accompany you, and I may say without the least degree of uncharitableness, you have the major part of Gods people on your side.

7. You have *incouraging weapons*, prayers and teares, fasting and humiliation. As *Ambrose* spake to *Austins* mother by way of encouragement. That a Sonne of so many teares could not miscarry. So may I say and I hope prove a true Prophet,

Prophet, *That a Nation of so many prayers and teares shall not be destroyed*, God never yet destroyed a Nation, wherein there were so many of his *children praying, fasting, humbling themselves*, and especially at such a time, when they are entering into a *solemne Covenant* of reforming their lives (as now we are) if they indeavour to doe these things with all their *heart and soule*.

8. You have *incouraging threatnings* against the enemies of Gods Church. God hath threatned, *Zach. 12. 2, 3, 6.* to make Jerusalem *a cup of poyson*, and all that offer to swallow Jerusalem shall be poysoned with it; to make Jerusalem *a burdensome stone*, and all that thinke to crush Jerusalem shall be crushed by Jerusalem; to make him like a fire, and all his enemies like wood to be devoured by him. God hath threatned concerning the plots of your enemies, *Psal. 64. 5, 6, 7, 8, 9, 10.* This Scripture is this day fulfilled in your eares. The Lord give us grace to declare his works, and wisely to consider of his doings. God hath likewise accomplished those two rare Scriptures, *Psal. 7. 14, 15, 16, 17. Psal. 9. 15, 16.* Let us adde our part, *Let us praise the Lord according to his righteousness, let us sing praise to the name of the Lord most high, Higgaion, Selah.*

9. You have the *incouraging providence of God*. The great and wise God, who is our Father, hath from all eternity decreed what shall be the issue of these warrs. There is nothing done in the *lower House of Parliament* upon earth, but what is decreed in the *higher House of Parliament in Heaven*. All the *lesser wheelles* are ordered and over-ruled by the *upper wheelles*. An excellent Story of a *Young-man* that was at Sea in a mighty tempest, and when all the passengers were at their wits end for feare, he onely was merry, and when he was ask'd the reason of his mirth; he answered, *That the Pilot of the Ship was his Father, and he knew his Father would have a care of him.* Our heavenly Father is our Pilot, he  
sits



sits at the sterne, and though the Ship of the Kingdome be ready to sinke, yet be of good comfort, *Our Pilot will have a care of us. Are not five sparrows (saith Christ) sold for two farthings, and not one of them is forgotten before God. One sparrow is not worth halfe a farthing: You shall not have halfe a farthings worth of harme, more then God hath from all eternity decreed. God hath all ourenemies in a chaine. And if a child saw a Lion or a Beare in his deare Fathers hand chained, so as he might be secure his Father could keepe the chaine from being burst, he would not be afraid. And this we are sure God can doe. A 1000000. Cyphars stand for nothing, unlesse a figure be joyned to them. All men and devils are but cyphars without God. An host of men is nothing without the Lord of host. The devill cannot goe beyond his tedder.* Luk. 12.6.

*Ob.* But God permits the enemy to exercise great cruelty upon his own people, and to take away the lives of his choicest servants, witnes the Noble Lord Brooke, and now lately that worthy Gentleman M. Hampden.

*Ans. 1.* Let us not be troubled that God permits our enemies to doe us so much hurt, but rather be comforted that they can doe nothing, but what our wise and most loving God permits, and fore-decrees for the good of his children.

*2.* I answer with our blessed Saviour. *Feare not them that can but kill the body, and after that can do no more.* It is no great matter (in Christs opinion) to have the body killed. The body is but the Cabinet, the Jewell is the soule. And if the Jewell be safe in Heaven, no great matter to have the Cabinet broken. It is said of King Iosiah, that he should goe to his grave in peace, and yet he died in a battell. *He that dyeth with the peace of a good conscience, dieth in peace, though he be killed in a battell. Blessed is the man that breaths out his last breath in doing God service.* He that dies fighting the Lords battels dies a Martyr. An excellent thing for a Minister to

This objection & answer was added to the Sermon, to comfort us in regard of the death of M Hāpden, the newes of whose death came just to me, as I was transcribing the encouragements from Gods providence.

*die preaching, and a souldier die fighting. It is but winking with our eyes (as the Martyr said) and we are presently in Heaven. Blessed and twice blessed are those that die in the Lord, and for the Lord.*

3. God many times takes away his choicest servants, because we *idolize* them too much, as he did the King of Sweden. And also because he would teach us to *trust only to his helpe, who will deliver us by weake instruments, when he takes away strong and able Instruments, that he may have all the glory.*

Lastly, You have *incouraging experiments.* And surely if any Nation under Heaven may reason from experience, and rely upon experiences this Nation may. God hath delivered us from the *Beare and the Lion*, from the *Spanish navy* in Eighty eight, and since from the *Gun-powder Treason*, from *Civill warres* betweene *Scotland* and *England*. And when there was a designe to bring the Army up against *London*, God did then deliver us. And when we were in the *valley of the red horse* (as it is called) neare *Edge-hill*, where the Enemy thought to have cast us downe the Hill, as the *Jewes* would have served Christ, then God did also deliver us. And for this cause we are here this Day, to praise God for a wonderfull and miraculous Deliverance. And therefore wee may confidently say with the Apostle, *2 Corin. 1. 10. Who delivered us this day from so great a death and doth deliver, in whom wee trust that he will yet deliver us.* It is observable that when *Moses* went up to the Mount to pray, hee tooke the *Rod of God* in his hand. The reason is given, because, by that *Rod* God had formerly done wonderfull things for his people; and the very sight of that *Rod* did incourage *Moses* to trust in God from the experience of his former goodnesse. Let us never goe to our prayers, but let us carry the *Rod of God* in our hand and heart.



heart. I meane the solemne and serious contem-  
plation of this dayes Deliverance, and of Gods former  
wonderfull goodnesse, and let us say with the Apo-  
stle, 2 Tim. 4. 17, 18. *Notwithstanding the Lord  
stood with me and strengthened me, &c. and I was  
delivered out of the mouth of the Lion. And the  
Lord shall deliver me from every evill  
worke, and will preserve me unto his  
heavenly Kingdome; to whom  
be glory for ever and ever.  
Amen. Amen.*

\* \* \*

*FINIS.*

